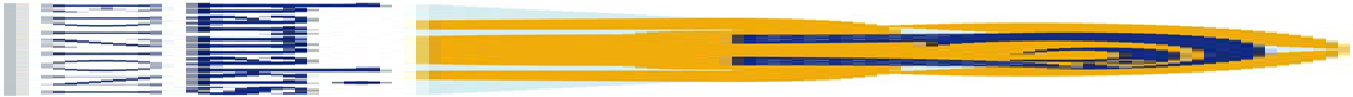
LEONARDO PAOLO LOVARI

MANETHO
HISTORY OF EGYPT



© All Rights Reserved for Harmakis Editions Division S.E.A. Advanced Editorial Services, Registered Office in Via Del Mocarini, 11 - 52025 Montevarchi (AR) Head Office, the aforementioned.
Editorial Director Paola
www.harmakisedizioni.org info@harmakisedizioni.org
The facts and opinions contained in this book are binding exclusively on the Author. Various information may be published in the Opera, however public domain, unless otherwise specified.
ISBN: 9788885519657
May 2018
© *Paging and graphic processin: Leonardo Paolo Lovari*

Dedicated to all those who seek the truth!

INTRODUCTION

The reconstruction of Egyptian history and civilization has been written on the basis of numerous sources produced by the Egyptians, and indirectly, left by other peoples who have come into contact with Egyptian civilization. Egyp- tian historiography responded to the criteria, first of all in a practical way: administrative and legal activities had to have a chronological record, so it was indispensable to have a list of pharaohs in order to have a precise location. There was then a need for a conceptual type, the story seen as a continuation of the beginning of the world, for this reason they had stored the facts by sacrificing them in a sacred manner.

Recording historical events could sometimes be used for political use, such as the Annals of Tuthmosi III, or the Battle of Kadesh for Ramses II. Thus there was an antisemitism, for example in Palermo's Stone; This is a very important document unfortunately divided into several fragments. The main fragment is guarded in Palermo, and is a piece of insignificant aspect of diorite that does not fit 43 centimeters in height by 30.5 in width. Other fragments were recovered later and are now in the Cairo Museum. The text, engraved on the front and back of the document, consisted of a long list of kings, names of their mothers, and year after year the level reached by the full of the Nile. In the so-called "Canon of Turin", we have the fragments of an accurate record that does not differ much from that of Manetone. It is said that this papal Ierican dating back to the reign of Ramses II (1290-1224 BC).

Teaching for Merikara

It is a long text in which Pharaoh Kheti II from a series of admonitions and advice to son Merikara, of the Xth Dynasty, who will have to take power. We are during the First Intermediate Period, an era of continual disorder, in which the same figure of Pharaoh is questioned. Pharaoh is now respected and reverenced only for his works of righteousness toward the people, and not simply because he represents God on earth. Kheti II, in the throat of the speech, ends up exalting his work more than giving advice to his son, but the text is very interesting because he outlines, perhaps unwillingly, the difficult political climate of time.

The Letters of Amarna

It is a batch of about 380 documents, cuneiform writing on clay tablets, found in Tell el-Amarna, in Middle Egypt in 1887 by an Egyptian peasantry digging into his courtyard. At first these tablets were considered fake, but soon the scientific community recognized the authenticity of the artifacts. In the following years, archaeologists sought

very much the clay tablets on behalf of public and private institutions. Until now, all three hundred and sixty tablets have been recovered. This finding is supposed to belong to Akhetaten's state archive. The content of these tables is based on the correspondences of two successive kings of Egypt and their correspondents, free sovereigns in the Middle East and Cyprus, and various kings of vassals, princes, or officers in Aram and Palestine. The language of the tables, with some exceptions, is the Assyrian-Babylonian (Akkadian), with many words in Aramaic dialect similar to Hebrew.

The period of letters can be determined with some precision. They were addressed to Nimmuria, who was Amenofi III, and to Naphuri, who was Amenhotep IV (Akhenaten). The letters sent to Amenhotep III were probably brought to Akhetaten by the archives of Thebes.

This archive is of historical importance to a period before the entry of the Israelites into Canaan. In the tablets written by the king of Jerusalem (Urusalim) to Pharaoh, repeatedly mention the "Habiru", which threatened the land from the eastern Jordan. With the help of various letters it was established that Habiru and sagaz (habatu) represented the same people.

The Table of Abydos

The Abido Table, a document with the most important list of found kings, is engraved on the walls of the great tem- ple, which is one of the places of great interest for those visiting Egypt. The scene represents King Sethi I accompanied by his elder son Ramses in the act of making offers to seventy-six ancestors who are not personally executed but represented by the cartridges containing their hieroglyphic names; Here also menes figure at the top of the list.

The written sources can be divided into two groups: on the one hand, the scriptures written in italics on non-precious materials (papyrus, ostraka, that is, pieces of smooth-bottomed pottery or pottery where it was possible to write); On the other hand, religious inscriptions mostly in hieroglyphics written on more resistant materials (stone, metal, wood) since they have to be durable to be consulted over time, usually these inscriptions are found in the monuments. We cannot miss out on the historical sources, the vast literary heritage of Ancient Egypt that has come to us largely on papyrus rolls, often preserved in amphorae, but also here Menes figure at the top of the list.

The written sources can be divided into two groups: on the one hand, the scriptures written in italics on non-pre- cious materials (papyrus, ostraka, that is, pieces of smooth-bottomed pottery or pottery where it was possible to write); On the other hand, religious inscriptions mostly in hieroglyphics written on more resistant materials (stone, metal, wood) since they have to be durable to be consulted over time, usually these inscriptions are found in the monuments.

We cannot miss out on the historical sources, the vast literary heritage of Ancient Egypt that has come to us largely on papyrus rolls, often preserved in amphorae, but also thanks to monumental and decorative inscriptions that em- bellished the graves of the dead. Of this kind are works, texts of a religious character.

Pyramid Texts

They are known and conventionally called Pyramid Texts, those hieroglyphic scripts engraved on the walls of buri- al rooms of some pyramids dating back to the V and VI Dynasties. Precisely to that of Unas, (V Dynasty) and the Sovereigns Pepi I, Seaport

and Pepi II (VI Dynasty).
These are Formulas and Spells (Rew and he-kau), whose conceptions, sometimes even primitive and discordant,
were drawn to the exclusive benefit of the deceased Sovereign: a passage allowing him to reach Sun-Ra, in Sky.

Texts of Sarcophagi

It was, in fact, texts written in hieroglyphs (ieratic and demotic) and illustrative scenes on the sarcophagi or writ- ten on papyrus rolls and placed inside these. The "Text of Sarcophagi" saw various evolutions with respect to the "Pyramid texts". First, in the latter, the scenes depicted and in the second analysis were completely absent, with sarcophagi appearing new and unpublished texts, such as those under the name of:

- The Two-Way Book
- The Book of the Am-duat (the Egyptian Afterlife)
- The Book of the Gate
- The Book of Caves

The Book of the Dead

Just as conventionally a naming of the engravings and texts found in the Pyramids and the Sarcophagi, a conven- tional name was also used for these new collections: "The Book of the Dead". A name, perhaps even arbitrary: the ancient Egyptians, in fact, would never have qualified a human being with the term "dead" ... According to their concept, "death" was, for that people from the complex, extraordinary philosophical conception, only one "Tran- sition time". For convenience, therefore, it was agreed to give all these new writings and illustrations, the name of "Book of the Dead", and so will we.

Hymn to Aten

A famous writing found on the rock of the tomb of Ay at Amarna, which emphasizes the content of Amarna's reli- gion (the monotheism professed by the heretic pharaoh Amenhotep IV alias Akhenaten). In addition to the religious writings, which are the most popular and partially reproduce prehistoric traditions (Pyramid texts), date back to the Old Kingdom, although often transmitted by back copies, moral writings (wisdom, which culminates in the Ptahhotep Maxims), Scientific (medical texts), speculative (Theology of Memphis), naturalistic and geographic (representations of the world and fauna in the solar temple of Niuserrê, funeral domains), legal (private decrees and private contracts) Autobiographies of characters, but also by official chronicles such as the Annals of the Stone of Palermo), narrative-dialogic (short genre scenes depicted in the graves). Travel and exploration reports in Asia and Africa are reported by Weni's biographies and Elephantine Principles.
The period considered classic from the Egyptians belongs to the middle Egyptian (from 2100 BC), which survived in certain uses until the pharaohs disappeared when long ago that language was overturned, and in which translations were also translated and commented on Previous period (religious texts, Ptahhotep's Maxims, Smith's papyrus treatment treaty on Surgery). This stage is characterized by a great literary production of multifaceted inspiration. There continues to be a massive composition of religious and funeral texts (the texts of the Sarcophagi) that incor- porate hymns, rituals, magical formulas, sacred plays. The dramatic form is also preserved by the Cerimonial for the

Intronization of Sesostri I and the Myth of Osiris, celebrated during Abido's celebrations.
The narrative is spread with works of stylistic vigor (Sinuhe's Adventures and Naufrago's tale, the legendary legend of Westcar, to name the most famous ones), not without rapport with the description developed in several autobi- ographies private and with a propaganda intent. In fact, pessimistic literature caused by a turbulent period around 2200-2100 B.C., with complex works having different common traits (Suicide, Strongman's Song, Ipu Ammoni- menti), after the strengthening of the State a political directive in the moral form (Teaching for Merikara), controversy (Amenemhat I teaching) Prophetic (Prophecy of Neferti), celebratory (Regal Panegiric, various hymns), satirical (Teaching of Kheti), which is also manifested in works of intent more genericly narrative and rhetorical. Among these, the talk of the fruitful Oasis, of Sisobk, of Khakheperrasonb.
The effort to educate a class of administrators involves both propaganda initiatives (the already mentioned Kheti Teaching or Satire of Crafts) and the creation of a didactic genre, represented by scholastic books (Kemit Book) as well as by encyclopedic works, graphic lexicon (The Onomastics), in which it encodes the tendency to categorize and catalog, which is relevant to various activities since the Old Kingdom. Impulse also receives epistolography and historiography, which can be identified in limited sections of political and narrative works (therefore always in- spired by Pharaoh) and in some schematic accounts (Annals of Thutmosis III). About the form, it is supposed to be a widespread use of cadenced prose, as well as a certain variety of rhetorical gimmicks (alliterations, parallelisms, antithesis) sometimes pushed to virtuosity (hymns drawn as a crossword). Exposure occurs in first and third person; Dialogue is the basis of the Suicide text and dramatic actions. Scientific literature is present in various treatises of medicine (mostly papyrus Smith and Ebers), veterinarian (Illahun papyrus), calculus and geometry (papyrus of Moscow and Rhindi). Specially formatted figures include natural sciences (zoology, botany, mineralogy). This literature, all documented for the Middle Kingdom, was further enriched in later ages, albeit with the influence of Neo-Egyptian speech.
Among these are the sources produced by the Greeks, who have been present in Egypt since the VII-VI century BC. As mercenaries, traders and travelers. This period is the final stage of the Pharaonic era: the Greeks arrive in a world that has reached its cultural fullness. The news provided by the first Greeks who traveled to Egypt originated an anecdotal flow that did not arrive, such as the one that was to be found in the non-preserved work of Ecateo di Mileto at the end of the 6th century BC. It came to Herodotus, whose "Stories" represent the first important homogenous source on Egypt. Herodotus visits the country around 450 AD, and is the first to deal with Egyptian history that, if imaginative for the first dynasties, becomes increasingly faithful and documented in the periods closest to him.
He questions the Egyptian priests and collects a great deal of news. With Homer, the myth of a rich Egypt, wise and located at the confines of the world, is born. In the "Odyssey," Ulisse mentions Egypt as a land where it is difficult to return. In the "Iliad", is presented as a land of legendary riches, where Tebe is "one hundred doors", alluding to the access pilasters to the city temples. In the fourth century BC, Aeschylus expressed

an appreciative attitude to- wards the Egyptians because they had allied themselves with the Persians, Greeks' historical enemies. Plato speaks of Egypt in "Timaeus" and "Republic" as a country divided into immutable castles over the centuries, governed by superior individuals and millennial wisdom, so much so that they have to be modeled.
Some news on Egypt is found in the pertinent fragments of Abdera's Ecateo. A larger account is provided by Di- odoro Siculo, who is staying in the country in 59 BC. And uses, in addition to his direct experience, the work of previous authors, such as Abdate's Ecateo, Agatarchide of Cnido and Herodotus. Strabo, who lived a few years in Alexandria, and went to the roofs of El Gallo, Prefect of Egypt, in 25-24 BC, dealing with Egypt in the XVII book of his "Geografike". Pliny the Elder (23-79 AD), in his "Naturalis Historia", deals with Egypt from a geographical and natural point of view.
Plutarch (50-120 AD), in his De Iside et Osiride treatise, tells the legend of the two gods, following the Egyptian myth, but adding allegorical interpretations. Giovenale (47-127 AD) refers satirically to the Egyptians as cats and crocodile worshipers. Towards 150 AD, Claudio Tolomeo speaks of Egypt in its geographic work, listing the vari- ous regions and their main places.
In the fifth century BC, an Egyptian scholar, Horapollon, wrote a treatise on hieroglyphics, proposing for each sign an allegorical interpretation that would be misleading in subsequent attempts to decipher. In 641, Arabs Islamized the country, wiping out native culture. Until the seventeenth century, the interest in Egypt is limited to European pilgrims directed to the Holy Land. The idea of a land dispenser of an arcane and salvific wisdom remains up to the Enlightenment. The rediscovery of Egypt is with Napoleon's expedition of 1798-1799, after which the "Description de l'égypte" was published, in which the Egyptian monuments were meticulously illustrated.
During the expedition, the Rosetta Stele was discovered, allowing Jean-François Champollion in 1822 to decipher the old Pharaoh's writing. Before the Napoleonic expedition and before the Egyptian language could be understood, secondary sources, represented by classical authors, the Bible, and some stories of travelers, were the only possible approach to the country's culture. Primary sources could not be read and correctly interpreted. For this reason, the birth of Egyptology, the science that studies all aspects of ancient Egypt, coincides with the discoveries of Champollion.

MANETHO

Our knowledge of Manetho is not very large, and rather uncertain; But we can undoubtedly say three things about him. We know what his homeland was, who was a priest in Heliopolis, and who used to spread the cult of Serapis.
The name Manetho (Μανεθώς, often written Μανέθων), Can be translated as "Thoth's Truth," and was certainly a priest, under the XIXth Dynasty is described as "First Priest of Truth Thot". According to Dr. Černý, the name Manetone comes from the coptic "Groom" " Herdsman", "Horse"); but the word does not seem to be used elsewhere as a proper name. As for the time of Manetho, Syncellus,[1] he gave information that he later lived in Berossus, elsewhere[2] put him as "almost contemporary of Berossus, or a little later".
Berosso, who was Marduk's priest in Babylon, lived and wrote under Antioco I, whose kingdom lasted from 285- 261 BC; Berosso devoted his Χαλδαϊκά (Babylonian History)

to this king after becoming the sole sovereign in 281 BC The works of Manetho and Berossus can be interpreted as an expression of the rivalry of the two kings, Ptolemy and Antiochus, each in an attempt to proclaim the great antiquity of their own land.

Under the name of Manetone, Suida seems to distinguish two writers:

1) Manetho of Mendes in Egypt, chief priest who wrote about the preparation of Kyphi (a kind of incense)

2) Manetho of Diospolis or Sebennytos.

(Works): *Treatise on Physical Doctrines*. *Apotheism (or astrological influences)*, in hexameters, and other astrolog- ical works. In no other part Manetho is connected with Mendes; But since Mendes was only about 25 kilometers away from Sebennito through the Nile Arm of Damietta, attribution is not impossible.

Müller suspects the confusion with Ptolemy of Mendes, an Egyptian priest (probably in August's time), who, like Manetone, wrote a work on the Egyptian chronicle in three books. In the second note of Suidas, Diospolis can be identified, not with Diospolis Magna (the famous Tebe), or with Diospolis Parva, but with Diospolis Inferiore, in the Delta (today Tell el-Balamûn), the capital of Diospolite or of XVII nome[3] North of the neighboring Sebennyte mansion.

Diospolis was located near Damietta, about 45 kilometers from Sebennytos. One can therefore accept the description of Manetho, which he was native of Sebennytos (now Samannûd)[4] in the Delta, on the western bank of the Nile branch of Damietta. Manon was a priest, and no doubt he was in charge of one in the temple of Sebennito; But in the one letter he says he wrote to Ptolemy II Philadelphus, he describes himself as "High Priest and Scribe of the sacred shrines of Egypt, born in Sebennyt and resident in Heliopolis."

Although the letter is not authentic in all its details, this description could have been borrowed from a good source; And while his precise rank as a priest remains in doubt, it is reasonable to believe that Manetho was a high priest in the temple of Heliopolis.[5] This eminent position agrees with the important part that he represented in the introduc- tion of the cult of Serapis.

As Eliopolitan Priest, Manetho (to quote from Laqueur, Pauly-Wissowa-Kroll, R.-E., XIV, 1061) "It was without a doubt aware of the sacred tree in the great hall of Heliopolis, on which the goddess Seshat, the Lady of Letters, the Library's Owner, wrote in his hand the names and gestures of the sovereigns. He did nothing but communicate to the Greek world what the goddess had noted. But he did it with full sense of superiority because it was based on the sacred documents of the Egyptians in opposition to Herodot us with which he was in contradiction. " His hometown, Sebennit, was visited as a place of study by Solon when Ethêmôn was there a priest (see Procl in Plat. Tim. I.101, 22, Diehl); And the Greek culture of the place must have influenced Manetho's youth.

In the introduction of the statue of Serapis to Alexandria as described by Plutarch, Manetho the Egyptian was asso- ciated with Greek Timothy as priest's advisor to King Ptolemy Soter. It is natural to suppose that the cult of Serapide himself, which was a fusion of Egyptian and Greek ideas, was intended to be acceptable to both nationalities, all organized[6] with the help of the two priests, and the magnificent temple at Rhakôtis, Egyptian quarter to the west of Alexandria, was undoubtedly built.

The date is not certain: according to St. Jerome, "Serapis entered Alexandria" in 286 BC, while the Armenian version of *Eusebius Chronicle* says that in 278 BC "Serapis came to Alexandria, and became resident there" (Karst, 200). Perhaps the two statements refer to different stages of the development of worship: if the first describes the entry of the statue by Bryaxis, the latter may refer to the final creation of the whole theology.

To prove that Manetho's work in the construction of the cult of Serapis should not be diminished, it may be suf- ficient to refer to the name inscription Μανεθών based on a marble bust found among the ruins of the Temple of Serapis in Carthage. The name is so rare that the bust that originally stood on this base represented the Egyptian Manetho and was erected in his honor for his effective contribution to the organization of the cult of Serapis.[7]

Therefore it is also not impossible that the reference in a papyrus of 241 BC It may be in Manetho of Sebennytos. It occurs in a document containing a Temple seal (P. Hibeh, I.72, vv. 6, 7, γράφειν Μανεθῶι). The appointed person was obviously a well-known man in the priestly circles: most probably our Manetho, the Egyptian and religious writer, if he had lived for a considerable age.

Manetho Works

Eight works[8] were attributed to Manetho:

1. Αἰγυπτιακά, or the History of Egypt,
2. The book of Sothis,
3. The Sacred Book,
4. An Epitome of Physical Doctrines,
5. On Holidays,
6. On ancient rite and religion,
7. On the preparation of Kyphi [a kind of incense]
8. Criticism at Herodotus.

Of these, the *Book of Sothis* is not of Manetho; and there is no reason to believe that Criticism in Herodotus is a separate work, although we know from Josephus in C. *Apion*. I.73., Which Manetho judged Herodotus in error. Six titles remain, but it has long been thought that some of these are ghost titles. Fruin (Manetho, p. lxxvii) supposes that Manetho has written only two works: one on Egyptian history, the other on Egyptian mythology and antiquity. Susemihl and E W. Otto (Priester und Tempel in Hellenistische Ägypten, II.215, n. 4) changed this extreme point of view: they recognized three distinct works of Manetho (*The History of Egypt, the Sacred Book, and An Epitome of Physical Doctrines*), and presumes titles *On Festivals, On the Ancient Rite of Religion, and on the Preparation of the Kyphi and Sacred Book*. In the scarcity of the data held, no definitive judgment seems possible in the fact that Manetho wrote six works or only three; But in support of the previous theory, one can refer to Eusebius.

The History of Egypt

The Egyptian History[9] of Manetho is preserved in extracts of two types.

(1) Excerpts from original work have been preserved by Josephus, along with other pieces that can only be pseudo Manethonian. The Jews of the three centuries later the Manethonian era were naturally very interested in this *History* because of the bondage of their ancestors with Egypt; Abraham, Joseph, and Moses the head of the

Exodus; And have tried to base their theories on the origins and antiquity of Jews, surely on the authentic traditions of Egypt. In fact, with Manetho, they found an unwelcome account of the descent of leprosy Jews; But they were able to identify their ancestors with the Hyksos, and the Exodus with the expulsion of these invaders. The efforts of Jewish hierarchies in manipulation, enlargement, and corruption of Manetho's text can be seen in the treatise of Josephus, *Counter Apion*, I.

(2) An *Epitome* of Manetho's History had been made in a short time, not by Manetho himself, there is a reason to believe, in the form of Dynamic Lists, with brief notes about major kings or important events. The remains of this *Epitome* are preserved by Christian chronographs, especially by Africans and Eusebius. Their purpose was to compare the chronologies of the Eastern nations with the Bible, and for this reason the *Epitome* gave an ideal conspectus of all *history*, omitting, as it does in the account of the Hyksos preserved by Josephus. Of the two chronographs, the founder of the Christian Chronicle, Sextus Julius Africanus, whose *Chronograph*[10] dropped from 217 AD. Or 221 AD., transmits the Epitome in a more accurate form; While Eusebio, whose work extends up to 326 AD., is responsible for unjustified alterations of the original Manetho text. About 800 AD. George Monk, known as Sincello from his religious office (Tarasius's "personal secretary", patriarch of Constantino- ple), made use of Manetho's work in various forms in his Ἐκλογὴ Χρονογραφίας, a world story from Adam to Diocletian. Sincello tried to demonstrate that the incarnation took place in the Year Mundus 5,500 (date of Creation); And in his review of the thirty-one Egyptian dynasties, which ruled the Deluge at Darius, was based on the authoritative work of Manetho as transmitted by Africanus and Eusebius, and handed down in a corrupt form in the *Old Chronicle* and the *Book of Sothi*s, which was used by chronograph Panodõrus (c 400 AD).

Even from the brief exposure of Manetho's text transmitted above, one can see that many problems are involved and that it is extremely difficult to reach certainty about what Manetho is authentic and what is spurious or damaged.

The problems are discussed in detail by Richard Laqueur in his precious article in Pauly-Wissowa-Kroll, R.-E. s.v. Manetho; and it can be enough to mention here the synthesis of his research results in Manetho, Josephus and Christian Chronographs.

The African *Chronicle* in five books has been lost, except as it is preserved in the extracts made by Eusebio, and in many fragments contained in Sincello and Cedrenus's works, and in the *Paschale Chronicon* ("Paschal Chronicle"). For Eusebio we have several transmission lines. The Greek text of Eusebius has partly come to us, as quoted by Syncellus; But all the work is known through the Armenian Version, which was made up in the 5th century AD[11] by a review of the first Greek text and is, of course, entirely independent of Sincello; And the Latin version made by San Girolamo towards the end of the fourth century.

Possible sources of Αἰγυπτιακά (History of Egypt)

An Egyptian high priest, educated in Greek literature, had the unparalleled opportunity, in the early Ptolemaic times, of writing an excellent and accurate history of Egypt. He

had access to documents of all kinds, papyrus[12] in temple archives (annals, sacred books containing liturgies and poems), hieroglyphic tablets and innumerable inscriptions.[13]
These documents could be consulted by an Egyptian priest; But only one scholar who had assimilated the works of Greek historians could make a judicious and scientific use of the abundant material. It is unlikely to be expected that Manetho's story should have more value than that of his sources; And the material at his disposal included a certain proportion of antiquity traditions and popular legends.
There is no way to identify the particular documents from which Manetho has compiled his History: the following sources, are the types of monuments that he felt advisable to consult and which result in a way of controlling his accounts.
(1) *The Royal List of Abydos,* on the wall of a corridor of the Temple of Seti I at Abydos, chronologically lists a series of seventy-six kings from Menes to Seti I. There are no dynasties from the 13th to the 17th century. An incomplete duplicate of this list was found in the Temple of Ramses II at Abydos (now at the British Museum: see *Guide*, p245): organizes kings in three files, while the most complete list has them in two files.
(2) *The Royal List of Karnak* (now in the Louvre) has a list of kings, originally sixty-one, from Menes to Thutmose III, the XVIII Dynasty, with many names belonging to the Second Intermediate Period (XIII-XVII Dynasties).
The real listings of Abydos and Karnak provide the tradition of Upper Egypt.
(1) *The Saqqara Royal List* (discovered in a tomb at Saqqara, and now in the Cairo Museum) retains the mappings of forty-seven (originally fifty-eight) previous kings, including Ramses II. It begins with Miebis, the sixth king of the I dynasty; And like the *Royal List of Abydos*, omits the dynasties from the 13th to the 17th. Similarly *Turin's Papyrus* and *Saqqara's Royal List* give the tradition of Lower Egypt.
(2) More important than any of the previous ones is the *Papyrus of Turin*, written in the ieratic on the back, with the accounts of the era of Ramses II on the forehead (dated about 1200 AD). In his original state, the papyrus must have been artistically a fine exemplar. It contains the names of kings, over 300, with the length of each kingdom in years, months and days. The papyrus begins, like Manetho, with the dynasty of the gods, followed by the dead kings also divided into dinasties. The change of dynasty is known, and the sum of kingdoms is provided. Also, like in Manetho, several dynasties are added, for example, "Sum of Kings by Menes to [Unas]" at the end of the V dynasty. The arrangement in the papyrus is very similar to that of the *Epitome* of Manetho.
(3) *The Stone of Palermo* brings us to a greater antiquity: it goes back to the V dynasty, c. 2600 BC, and thus contains *Old Annals* of Egyptian kings. Stone or Stele was originally a large plate of black diorite, about 213 centimeters long and tall 61; But only a fragment of the half of the plate is kept in the Palermo Museum, while small pieces have been identified in the Cairo Museum and the Petrie Museum of Egyptian Archeology in London. Although the text is, unfortunately, fragmentary, this document is clearly closely linked to Manetho's work and lists the next-day kings lists (1, 2, 3, 4 above). In a delimited space on each side is marked a year, noteworthy events are shown in a higher section of the space with the Nile level recordings a little lower. A change of reign is indicated by a vertical line by prolonging the sign of the year above, on each

side is recorded a number of months and days. On the one hand those belonging to the deceased king, and on the other to his successor. In the first dynasties the years were not numbered, but were named after some important events or events, for example, “the year of the Inw Plague”, “the year of the sixth numbering time”. Religious and military events were particularly common, as they are in Manetho. One year in the name of King Snefru (IV Dynasty) claims to have conquered the Nehesi, and captured 7,000 prisoners and 200,000 livestock cattle: cf. Manetho Fr. 7, on Menes’ foreign expedition. Thus, even under Shepseskaf, the last king of the Fourth Dynasty, a pyramid is recorded, and under the Dinasty I, IV, and VI, Manetho mentions the construction of a pyramid. Particularly worthy of note is that the first line of the stone of Palermo gives a list of previous antecedents Menes: cf. *Papyrus of Turin.* (For the fragments of Cairo see Sethe, op. Cit.).

THE READERS OF EXTRACTS AND EPITOMIES ON THE HISTORY OF THE EGYPT(Αἰγυπτιακά) BY MANETHO

Josephus

Joseph son of Matthias (about 37-103 AD) is remembered as a Jewish writer and historian of the first century AD. He was a military commander of the Jews’ army during the 66-74 AD. Against the Romans, later passed on the side of the enemies and became a protector of the Emperor Vespasian. Joseph was descended from the Jewish nobility: the mother of the Asmonae princes, his father belonged to the priestly class of Ioarib (1 Cr 24: 7-19). After having made various religious experiences and spent three years in the desert leading an ascetic life under the guidance of a master, he returned to Jerusalem where he adhered to the Pharisees sect and began his career in politics. We know that at the age of twenty-six he went to Rome to successfully defend the cause of some of his fellow priests.

On the eve of the outbreak of the Jewish War, after the legacy of Siria Cestius Gallium was expelled by Jews insurgent throughout Palestine, Josephus was appointed general from the Sanhedrin and became governor of Galilee. Though in his writings Josephus later declared himself well aware of Roman military supremacy and the uselessness of the Jewish uprising, he resisted forty-seven days besieged within the city of Iotapa by Roman troops, inciting to resistance citizens. At the fall of the city Joseph escaped with his soldiers, now reduced to forty men alone, into a cave. His companions were determined to commit suicide, not to fall into the hands of the enemies and to suffer the imprisonment. But Joseph first convinced his soldiers to be killed by another companion’s hand, and with a stratagem made him the last living person of the group. Instead of suicide, he was finally sent prisoner to the Romans. Joseph then asked to be heard by Vespasian, then the general who commanded the Roman army against the Jews.

Joseph graciously presented himself to the Roman commander as a prophet, predicting that Vespasian would be named Emperor, and that there was little to happen in the past. Joseph’s divine talents, moreover, had led him to guess the exact duration of the siege of Iotapa. Vespasian then freed him from captivity to 70 after Christ and Joseph completely

married the Roman cause trying to convince his fellow countrymen of the uselessness of the uprising against the Romans. With Vespasian now emperor, military operations continued in Judea under the command of Tito, the son of Vespasian. It seems that Joseph had witnessed the siege of Jerusalem in the most bloody phase of the Jewish war that culminated in the destruction of the Temple and the city.

Joseph, though entering into the graces of Vespasian and his son Tito, did not enjoy good news at this time either among the Jews who considered him a traitor and an enemy, nor to the majority of the Romans who looked suspicious at his turn politic. Josephus assumed the Roman name of Flavius, with which he is still remembered today.

Works

The writings of Josephus are of fundamental importance to reconstruct the history of the Jewish people, especially in the first century BC, the period in which he lived and of which he was an eyewitness. The first work written by Jose- phus was the *Jewish War*, Ioudaikoà Pôlemoj, in Latin De Bello Iudaico, published around 75 AD and composed in the period following the end of the 66-74 war. The work, divided into seven books, begins with a summary of the events of Palestine since the Maccabees (II century BC) and continues with the detailed narrative of the Jewish War of 66-74 after Christ, culminating in the destruction of Temple of Jerusalem (70 AD) and much of the city, including the walls.

The other imposing work of Josephus is made up of the *Jewish Antiquities*, Ioudaiké arciolog ... aj, in Latin Antiquitatis Iudaicae, a monumental history of the Jewish people in twenty books, from the origins to the beginning of the Jewish war in the twelfth year of the empire Of Nero, 66 AD. *Jewish Antiquities* was published in 93 after Christ, eighteen years after the Jewish War, when Joseph was fifty-six years old (cf Ant., 20, 267).

Josephus then wrote some minor works, including his *autobiography* (Life, written before 97 after Christ), from which comes biographical information about Josephus, and a short treatise on the antiquity of the Jewish people, known as the title Latin *Contra Apionem*.

The *Contra Apionem* contains a passionate defense of Judaism and a vibrate response to the attack of an anti-Semit- ic, that Apion of which little or nothing would be known if he had not had the honor of being attacked by Joseph. He lived and died not many years before Joseph, Egyptian of Alexandria was sent to Rome as an anti-Jewish function to counter the work of a delegation led by Philo, the Neo-Platonist philosopher of Alexandria.

The text is divided into three parts: in the first, occupying the whole book and part of the second, Josephus takes on all those historians, Greeks and not, who claimed that the people of Israel did not have very ancient roots. To begin with, the Egyptian Manetho, the author of an *Egyptian History* lost, the Chaldean Berossus, the Phoenician archives, still available at the time Josephus wrote, and the Greeks Chereo of Samo, Clearco, a student of Aristotle. Joseph even raises Pitagora, who seems to know Judaism and admires him.

In the third part of the treaty, the tone changes completely: from the controversy Joseph goes to the panegiric and to a passionate apology of what he calls “our constitution”, thus giving a more secular, less mystical and generally more acceptable meaning on the

part of kind. Moses is always called “our legislator”. Josephus refers to the reader who intends to be more aware of the Mosaic Law on his *Jewish Antiquities* work, written precisely to let the Gentiles know the contents of the Torah.

Eusebius from Caesarea

He was born in 263 in Caesarea of Palestine. Educated by Panfilus, whose name was preferred to be called, fled to Tire during the persecution of Diocletian and from this city in the desert of Tebaide where he was captured and im- prisoned. In 313 he was appointed bishop of Caesarea. Favoring a compromise in the conflict caused by the Aryan heresy, he wrote several letters in favor of the latter’s orthodoxy and influenced the synod of Caesarea, who declared the confession of Aryo conforming to the faith. For his rejection of a direct formula against Arianism, Eusebius was excommunicated by a synod held in Antioch (325).

In the Council of Nicea (325) he tried to lead a reconciliation policy that proposed the recognition of the divinity of Christ in biblical terms and the refusal of Athanasius’s homosexual doctrine. Although he signed the conciliar symbol, he did it more to adhere to the imperial desire that for his own conviction. Shortly afterwards he allied with Eusebius of Nicomedia and intervened in the synods of Antioch (330) and Tire (335), respectively, depositing Eustachian and exterminating Athanasius. Emperor’s intimate friend, he probably succeeded in influencing him to dictate measures against Orthodox bishops. He died to 339 or 340.

Works

Eusebius was a fertile writer, and he was interested in various topics (theological, philosophical, apologetic, exeget- ical), although his favorite activity was historical and philological research. Such studies were also possible because it was easy to use well-supplied libraries in Caesarea and Jerusalem. The result of his interests and his research was primarily the *Chronicle*, divided into two parts: the first contained a synthesis - based on biblical sources - of East- ern and Greek history as well as of the Roman one. The second part, on the other hand, consisted of a synchronous table on several columns, which, beginning with Abraham (2016/15 BC), reached up to 303 AD with a series of brief news; The original of the work has been lost, but the Armenian translation and (to the second part) remain a Latin version.

Already Giulius Africanus, a native of Jerusalem and lived between the second and third centuries, had written a work called *Chronache*, in which he attempted to synchronize the history of the world from creation until 221 AD. The *Chronicle* of Eusebius is subject to an apologetic intent, because it shows in it the greatest antiquity of the Jew-ish religion and hence the dependence of Christianity on it. The other great work of Eusebius is the *ecclesiastical* History, in ten books, which deals with the period between the birth of the Church and the defeat of Licinius by Constantine’s hand (324). Probably the edited version is the last and most updated of many of the previous ones.

Eusebius’s work can be made to fall into the sense of gender in the historiographical genre, although it lacks a histori- cal interpretation and general coordinates (in addition, it has a markedly apologetic character, in order to illustrate the unstoppable development of Christianity despite the fierce persecutions to which it came meeting). However, it is a particularly precious piece of work, as a source of numerous news on several writers whose works have conveyed a large number of extracts that would

otherwise have fallen into oblivion. The Chronicle was continued until the fifth century by historians mentioned earlier (Socrates and Theodoreus), as well as by the Philosopher. Among the specifically apologetic works of Eusebius occupies a place in itself the very important *Evangelical Preparation* (*Praeparatio evangelica*), in 15 books, in which the author strives to demonstrate the superiority of the Jewish religion on pagan worship: the perspective advanced by Porphyry in His *Against Christians*, in which Plotin pupil highlighted the superiority of the pagan world, is by Eusebius reversed, for he shows not only how the Jewish religion is superior to the whole pagan world, but also as every single aspect of Pagan world (including philosophy) is but a kind of "preparation" for the advent of the Jewish religion. So the whole Greek world - from Talete to Aristotle, to Epicurus - it is worth if and only if it is intended as preparation for the Gospel message. The same apologetic need answers the work *Evangelical Demonstration* in 20 books (only half survived), in which Eusebio proposes to demonstrate the superiority of the Christian message on the Mosaic Law.

Of dubious Eusebian paternity is the Panegiristic work entitled *Constantine's Life*, in four books; Very interesting is the work on the *Martyrs of Palestine*, which collects facts that the historian witnessed during the last persecution. Eusebio clearly shows us, through his collaboration with political power, the political independence of Christianity, which now appears to be fully defined not only internally and in relations with the Empire, now "Christian" but also capable of creating Its original literary production. Eusebius appears essentially a follower of Origen, as it reiterates the an attempt to reconcile Christian doctrine with Greek philosophy (even though the latter has no value if taken independently) as it appears from applying the classical philology methods to sacred texts and exemplifying the biographies of ecclesiastical characters according to style and Methodology of biographies on Greek philosophers.

Therefore, in this Christianization of the methodology that is to be found in the importance of Eusebius, which is based on the genre of Church historiography and the modern interpretation of data, originally reported, and also completes the chronology adopted by Christians as puts in front of the reader the whole lap of times to be able to interpret it in the light of the fulfillment of human salvation, which Eusebius makes explicitly start from the close covenant between God and Abraham. Eusebius, on the other hand, sins in the dogmatic interpretation, which appears to be at least distorted by the Aryan perspective and, conversely, by the façade adherence to Catholic orthodoxy, or in the strident and sloppy style that constitutes a bribe paid by the bishop of Caesarea to Heated discussions of the time.

Eusebius's work is also of great importance with regard to the theme of apostolic succession. In fact, its *ecclesiastical history* has its objective to show the historical reality of the latter, though it clearly excludes Roman primacy. The Church for Eusebius is a virgin mother who only heresy has infested her. Eusebio refuses any link with Christianity with Judaism, showing how Christianity does not respect the Sabbath or there is no prohibition on eating certain foods, all in harmony with the Scriptures. In relation to the fee, the information provided by Eusebio is of enormous importance. Consider the letter of James and that of non-canonical Judas, although admitted that they are read in almost all the Churches (HE, I, 23). As for Peter's letters, he regards the former as authentic, rejecting the second, though he recognizes utility (II, 3). At the

same time he does not consider the Gospel, Acts, and Revelation of Peter as canonical. Paul recognizes fourteen letters, although he admits that the letter to the Jews is not universal accepted. He also underlines the diversity of opinion in relation to Erma Shepherd. As to John's letters, the first is recognized as a canonical, but the other two are discussed. Opinions about apocalypse are equally discordant (HE, II, 24). In the eschatological field, he admits the belief in an eternal punishment for the condemned (HE, IV, 18) and clearly professes anti-millenarianism. In the Mariological field, it seems to reject, though indirectly, the perpetual virginity of Mary, as he considers the brothers of Jesus as brothers of flesh (I, 20) and brings in her testimonies of history.

However, the aspect of Eusebius's theology that was most questioned was that of Christology. Indeed, the founda- tion of his original position-the desire for Christological categories to be only biblical and the fear of slipping into sabellism if the omousic thesis of Athanasius was accepted-is understandable, but it is no less certain that the denial of ' The equality of nature between the Father and the Son placed the latter in a position of creature, which was contrary to the message of Scripture and the beliefs sustained by Christianity since its origins. Finally, this thesis tended to blend with Arianism, which was highlighted by the influence Eusebius had on the emperor in favor of Ario's followers, thus harming the Orthodox. Eusebius was convinced that the alliance with imperial power would translate into something beneficial to the Church. It is certain that Eusebius's "Constantinian" attitude only led to tragic Eastern cesaropism and the alliance of civil and religious powers against Christian orthodoxy.

Giorgio the Monk (Syncellus)

Giorgio Syncellus (whose date of death was after 810) was an Byzantine religious whose high rank ("synkellos", namely, the highest ecclesiastical charge after that of the Patriarch) would have virtually allowed the rise to the patriarchal throne, once the holder died, Tarasio. Nevertheless, Giorgio (who frequently traveled to the East and Palestine during his life) preferred to dedicate himself to the collection of material for a monumental "chronograph", a genre particularly precious to the Byzantines. To obtain the necessary material Giorgio consulted Melkite historical writings (the name the Arabs gave to their Christian subjects who still had relations with the Basileus of Constantinople, in Arabic *malik*, ie "king"). However, Sincello died before ending his work, which was interrupted at the time of Diocletian (IV century). The Confessor went on to Teofane, who extended it until the ninth century, using the material collected by Giorgio.

Giorgio Syncellus, an old officer in charge of the Patriarchate of Constantinople, wrote a chronicle that was intended to retrieve historical events from Creation to its era, that is to say, early in the 9th century. In the form that came to us, Giorgio's work only came to the realm of Diocletian, and Teofane was the Confessor who completed the work, taking advantage of the material Giorgio had given him before his death. Giorgio was resuming the tradition of chroniclers of "Stories of the World" after a long break, and the value of his work has long been recognized by scholars. It was, until now, never translated into a modern language. The translation here is clear, though it does not hide the massive mode with which he worked with the vast material that served him as a source.

The rational background of Giorgio's business was a concern for the chronology, especially for that of events that ranged from creation to the generation of Christ or for

what followed its birth. Up to a certain point he was interested in the practical utility that he could derive, especially for additional information concerning the different peoples of the Jews and for the cultures highlighted in the Old and New Testament. However, the relevant data deals Hellenic history and literature would reflect the importance that Giorgio gave to culture in general at that time. From here, perhaps, here is the reason for the great attention paid to the War of Troy and other events told by Homer, one of the favorite authors of the Byzantines. George, however, was not ready to recognize some intrinsic value to different civilizations, and to liquidate that Babylonian and Egyptian civilization existed before the Flood, almost as if they had lived in error, addressed to heresy.

As the translators clarify in their masterly introduction, Giorgio's wide range of sources reflects his meticulousness and desire to demonstrate the superiority of the chronology he has established. His use of works that did not enjoy a full canonical status is due to the determination to complete a more comprehensive chronology and a sequence of significant facts that older authors - in particular Eusebius - believed to be probable. In this regard, he abundantly worked on works such as the Book of Enoch and the Book of Jubilees and sources of Egyptian origin, and the very amount of the information transmitted by Giorgio alone would in any case make it an important work. The problem with the nature of Giorgio's sources, and the way in which he was able to access it, is dealt with by translators who reaffirm the view of those early scholars who argued that Giorgio had valued their materials with care and with a critical spirit.

They also show how his Egyptian sources, apparently just known by Byzantine historians of the Middle Ages, were familiar to Syrian chronographers, who often quote Alexandrian authors like Anniano. The translators reported Cyril Mango's thesis that Teofane had abundantly drawn to melkite originals originally in Syriac, and to the Chronicles of Eusebius, also known to Theophane only through the Syrian chronograph tradition through mediation of Giorgio. The personal remarks of the translators reinforce the link between Giorgio's work and the Syriac sources, and include some of his quotes "treason familiar with Syria's works" (LXIX).

They do not venture, comprehensively, into a global reconsideration of the tradition of Eusebius and Alexandrian texts through Syriac translation and extracts, but find in Syriac texts, beyond reasonable doubt, an important interpretative key to understand so much 'Giorgio's work as the continuation of his project made Theofane. That Giorgio had a great opportunity to access such sources from his allusions to travels in Palestine and its surroundings. These allusions can now be reconsidered undoubtedly as autobiographical, though some issues - such as whether he spent time as a monk in one of the Orthodox communities of the Terrestrial or if he could read the Syriac language - are intended to remain open.

Sextus Julius Africanus

Sextus Julius Africanus was a Christian and historic traveler of the 3rd century AD. He was born probably in Libya and could have served Septimus Severus against the Armenians in 1958. Little is known of his personal history, except that he lived in Emmaus, and who asked the Emperor Eliogabalo to ask for help for the restoration of the city, falling in ruin. His mission succeeded, and Emmaus was subsequently known as Nicopoli. Dionysius bar Salibi says he was a bishop. In fact he was never a priest; his

alleged assignments would be due to bad interpretations of the songs that concern him.

Works

He wrote a world history (from Greek: Χρονογραφίαι, *Chronographiae*) from Creation to 221 AD., covering, according to his calculations, 5723 years. He calculated the period between Creation and Jesus in 5500 years, placing the Incarnation, the first day of AM 5501 (our present March 25, 1 BC), according to Venance Grumel, La Chronologie (1958).

This method of calculation has led to different epochs of creation in use in the Eastern Greek Mediterranean, which place all Creation within a decade of 5500 BC. The story, which has had an apologetic purpose, has been lost, but many extracts from it are found in the Chronicon of Eusebius, which he used extensively in compiling the first episcopal lists. There are also fragments in Giorgio Syncellus, Cedrenus and the Paschal Chronicon. in Giorgio Syncellus, Cedrenus e il Chronicon paschale.

Eusebius (Church History 7: 31) provides some excerpts of his letter to an Aristide (*Epistle to Aristide*), conciliating the apparent discrepancy between Matthew and Luke in the genealogy of Christ, with reference to the Jewish law of the Levitated marriage, which forced a man to marry the widow of his deceased brother if he died without heirs. His concise and pertinent letter to Origen contradicting the authority of the part of the Book of Daniel, which tells Susanna's story, and Origen's confused and uncritical answer, are both existing. The attribution to African of an encyclopedic work entitled Kestoí (embroidered belts), a treatise on agriculture, natural sciences, military sciences, etc., was unnecessarily disputed because of its secular and often naive character. August Neander suggested that it was written by Africanus, before he had devoted himself to religious subjects. A fragment of Kestoí was found in Oysirinco papyrus.

THE HISTORY OF EGYPT

Αἰγυπτιακά

Book I

F. 1 ***(from the Armenian version of Eusebius, Chronicon)***.

Dynasties of Gods, Demigods and the Spirits of the Dead.

From the *Egyptian History* of Manetho, which composed his tale in three books. They concern the Gods, the Demi- gods, the Spirits of the Dead, and the dead kings who ruled Egypt until Darius, king of Persia.

1. The first man (or God) in Egypt is Hephaestus,[14] who is also known among the Egyptians as the fire finder. His son, Helios (the Sun), succeeded Sosis, followed in turn by Cronos, Osiris, Typhoon, Osiris's brother, and finally Horus, son of Osiris and Isis. These were the first to reign in Egypt. Subsequently, the kingdom passed from one to the other in succession uninterrupted until Bydis[15] from 2 to 13,900 years. The lunar year is taken into account, that is, 30 days: what we call a month today, the Egyptians used it in the past to make a year.[16]

2. After the gods, Demigods reigned for 1,255[17] years, and another king's line reigned for 1,817 years; then thirty
kings of Menphis[18] came in, in office for 1,790 years; And then ten kings, reigning for another 350.

3. It followed the rule of the Spirits of the Dead and Demigods,[19] for 5,813 years.

4. The total of [the last five groups] is 11,000 years,[20] however being lunar or months. But, indeed, the whole rule that the Egyptians point to that of Gods, Demigods, and Spirits of the Dead - is that they have understood in all 24,900 lunar years, making it 2,206[21] solar years.

5. Now, if you compare these data with the Jewish history, you will find that they are in perfect harmony. Egypt is called Mestraïm[22] by Jews; And Mestraïm did not live long after the Deluge. In fact, after the Deluge, Cham (or Ham), Noah's son, generated Aegyptus or Mestraïm, who was the first to settle in Egypt as the tribes began to disperse. Now the whole time from Adam to the Flood was 2,242 years, according to the Jews.

6. But, since the Egyptians claim from a kind of antiquity prerogative that they had, before the Flood, a line of Gods, Semides, and Spirits of the Dead, which reigned for more than 20,000 years, it is clear that these years Must be calculated as the same number of months as the years recorded by the Jews: that is, that all the months contained in the records of the Jewish years must be accounted for as many lunar years of Egyptian calculus, according to the total length of time from the creation of the 'Man up to Mestraïm. He was indeed the founder of the Egyptian race; And with it the first Egyptian dynasty must be held to rise.

7. If the number of years is still excessive, it must be assumed that perhaps several Egyptian rulers ruled at the same time; Because they say that the rulers were the kings, Memphis, Sais, Ethiopia, and other places at the same time. It also appears that several kings reigned in different regions, and that every dynasty was limited to their own name, so it was not a succession of kings who occupied the throne one after the other but several kings reigning at the same time in different regions. Hence the great number of years arose.

Fr. 2 (from Syncellus)

Then Manetho also tells of five Egyptian tribes that formed thirty dynasties, including those who call the Gods, the Semides, the Spirits of the Dead, and the mortal men. Of these Eusebius, Panfilo's "son," he said in his Chronicle as follows: "As for the gods, the Demigods, the Spirits of the Dead, and the deadly kings, the Egyptians have a long series of stupid myths.

The oldest Egyptian kings have said that their years were lunar years of thirty days, while the Demigods who suc- ceeded them named hóroi, in the years that were three months long. "So Eusebius wrote with good reason, Criticiz- ing the Egyptians for their foolish talk; And in my opinion Panodorus[23] is incorrect in the search for errors here with Eusebius, because Eusebius could not explain the meaning of the historians, while Panodorus thinks he succeeds with a rather fictional method, as follows:

"From the creation of Adam, in fact, up to Enoch, that is to the general cosmic year 1.282, the number of days was known in neither the months nor the years, but the Egregori (or " Watchers"),[24] who had fallen on Land in the general cosmic year 1.000, conversed with men, and taught that the orbits of the two luminous bodies were to be marked by twelve signs of the Zodiac, and composed of 360 parts. Observing the orbit of the moon, which is closer to the earth, smaller and more apparent, as it has a thirty-day period, men decided that it had to be calculated as a year, since even the orbit of the sun was also filled by the twelve zodiac signs With an equal number of parts, 360. Thus

it came to pass that the kingdoms of the Gods who ruled among them for six generations in six dynasties were calculated in years, each consisting of a lunar cycle of thirty days. The total of lunar years is 11,985, or 969 solar years. Adding these to the 105,814 solar years of the period prior to their reign, they reach a total of 2,027 years."

Similarly, in the two dynasties of nine Demigods, which are considered real, though never existed, Panodorus strives to retrieve 214½ years on 858 horòi (three month periods) or tropoi, so that with 969 years They are 1,183, and these, when added to 1,058 years from Adam's time to the realm of the Gods, complete a total of 2,242 years to the Flood.

So Pandorus tries to prove that the Egyptian writings against God and against our divinely inspired Scriptures are really in agreement with them. In this he criticizes Eusebius, failing to understand that his arguments, which he finds incapable of proof or reasoning, have been proved against himself and against the truth, since in fact ... neither Babylon nor the Chaldea were ruled by kings before Flood, nor was Egypt before Mestrem, and in my opinion were not even inhabited before that time ...

Fr. 3 (*from Syncellus*) On Egypt's Antiquity

Manetho of Sebennytos, high priest of the cursed temples of Egypt, who lived later in Berossos at the time of Ptolemy Philadelphus, writes to this Ptolemy, with the same expression of Berossos's lies, regarding six dynasties or six of those who did not They never existed; these, he says, reigned for 11,985 years. The first of them, the god Hephaestus, was the king for 9,000 years. Now some of our historians calculate these 9,000 years, as many moons, and dividing the number of days in these 9,000 lunar months from 365 days a year reach a total of 727¾ years. They imagine that they have achieved a surprising result, but rather say that this is a ridiculous lie, and they have tried to measure against the Truth.

The First Dynasty of Egypt

1. Hephaestus reigned for 727¾ years.
2. Helios (the Sun), son of Hephaestus, for 80 1/6 years.
3. Agathodaemon, for 56 7/12 years.
4. Cronos, for 40½ years.
5. Osiris and Isis, for 35 years.
6.Typhoon, for 29 years.[25]

Demigods:

7. Horus, for 25 years.
8. Ares, for 23 years.
9. Anubis, for 17 years.
10. Heracles, for 15 years.
11. Apollo, for 25 years.
12. Ammon, for 30 years.
13. Tithoês, for 27 years.[26]
14. Sosus, for 32 years.
15. Zeus, for 20 years.[27]

Fr.4 (*from Excerpta Latina Barbari*)

In the kingdom of Egypt we have the oldest of all kingdoms, and we intend to record its start, as specified by Manetho. First, I will set forth the kingdoms of the gods, as

documented by the Egyptians. Some say that Hippie God ruled in Egypt for 680 years; After him, Sol [Helios, the Sun], son of Hephaestus, for 77 years; then Sosinosiris [Sosis and Osiris] for 320 years; then Horus the Sovereign for 28 years; And after him, typhoon, for 45 years. Total of the kingdoms of the Gods, 1,550 years.[28]

Following are the Demigods kingdoms, first, Anubes[29] for 83 years; After him, Amusis, some say, was the king. Above him, Apionem[30] the grammar,1 which made up a history of Egypt, explained that he lived in the time of Inaco who was king at the foundation of Argo ... for 67 years.[31]

I. Later, he [Manetho] gave an account of the kings who were the Spirits of the Dead, calling them Demigods ... who reigned for 2,100 years: he called them "very brave" (Heroes).

II. *Mineus* and seven of his descendants reigned for 253 years.[32] Bochus and eight other kings reigned for 302 years.

III. *Necherocheus* and seven other kings for 214 years.

IV. Likewise, seventeen kings for 277 years.

V. Likewise twenty-one kings for 258 years.

VI. *Othoi* and seven other kings for 203 years.

VII. Likewise, another fourteen kings for 140 years.

VIII. Likewise, other twenty other kings for 409 years.

IX. Likewise, another seven kings for 204 years.[33]

Here ends the first book by Manetho, which contains a period of 2,100 years.

X. [34]A dynasty of the kings of *Diospolis*, for 60 years.

XI. A dynasty of King of *Bubastis*, for 153 years.

XII. A dynasty of King of *Tanis*, for 184 years.

XIII. A dynasty of King of *Sebennytus*, for 224 years.

XIV. A dynasty of King of *Memphis*, for 318 years.

XV. A dynasty of the Kings of *Heliopolis*, for 221 years.

XVI. A king dynasty of *Hermopolis*, for 260 years.

The second book continues the account until the XVII dynasty, and includes 1,520 years.[35] These are the Egyptian dynasties.

Fr. 5 (***from the Chronicle of Malalas***)

[After recording the reigns of Hephaestus (1,680 days), Helios (4,477 days), Sosis, Osiris, Horus, and Thulis, Malalas adds:]

These kingdoms of the first Egyptian kings are recorded by Manetho, and in his writings it is stated that the names of the five planets are expressed in other forms: Cronos [Saturn] is used to call the shining star; Zeus [Jupiter], the radiant star [Phaethon]; Arês [Mars], the star of fire; Aphrodite [Venus], the most beautiful; Hermes [Mercury], the sparkling star. These names were later explained by the wise Sotádes [Sotade or Palephate.][36]

The first king of Egypt belonged to the tribe of Cham [Cam], son of Noah; He was Pharaoh, also called Narachô.

Now, the ancient kingdoms in Egypt under King Narachô have been pronounced by Manetho essay, as has already been said.

Fr. 6 (*from Syncellus*)

Since knowledge of periods of Egyptian dynasties by Mestraïm down to Nectanabô is

on many occasions necessary for those who deal with chronological investigations, and since the dynasties drawn from the *History* of Manetho are enunciated by ecclesiastical historians with discrepancies in respect to both the names of kings and the length of their kingdoms, and also on who was king when Joseph was governor Egypt and who ruled after Moses, he who saw God, led the Jews in their exodus from Egypt, I considered it necessary to select two of the most famous reviewers to put them side by side.

I mean the stories of Africanus and Eusebius later, the so-called "son" of Panfilus, so that with a correct application one can understand the opinion that is closer to the truth of the scriptures. It must, above all, be strictly understood that Africanus increases the period from Adam to Deluge for 20 years, and instead of 2.242 years it becomes 2.262 years, this seems to be incorrect.

On the other hand, Eusebius maintains his calculation of 2,242 years according to the Scriptures. With regard to the period that goes from Flood down, from Abraham and Moses, both are devastated for 130 years belonging to the second Cainam, son of Arfacsad,[37] of a single generation, the thirteenth by Adam, where they are recorded by Divine evangelist Luke.[38] But in the 20 years he added between Adam and the Deluge, the Africanus has anticipated this; And in the period of Cainam and his successors, only 110 years remain. So, until the first year of Abraham he numbered 3,202 years; But Eusebius, completely omitting these 130 years, gave 3,184 years[39] with regard to Abraham's first year.

Dynasty I

According to the Africanus

Here is the story that gives African of the Egyptian dynasties [Flood brochure].

1. Following the spirits of the Dead, the Demigods, the first eight kings of the first royal house,[40] the first of which

Menes of Tini,[41] reigned for 62 years. He was taken away by a hippopotamus and perished.

2. *Athôthis*, his son, for 57 years. He built the Memphis Palace,[42] and his anatomical works are still there, for him he was a physician.

3. *Kenkenes*, his son, for 31 years.

4. *Uenephes*, His son, for 23 years. In his reign a great famine struck Egypt. It erected the pyramids near Kôchômê.[43]

5. *Usaphaidos*,[44] his son, for 20 years.

6. *Miebidos* (Miebis), his son, for 26 years.

7. *Semempsês*, his son, for 18 years. In his reign a great calamity struck Egypt.

8. *Biênechês*, his son, for 26 years.

Total, 253 years.[45]

Eusebius also establishes details of the Dynasty more or less the same way as Africanus.

Fr. 7 (a) (*from Syncellus*). According Eusebius.46

Here is the story that Eusebius gives Egyptian dynasties [after the Flood].

In succession the Spirits of the Dead and the Demigods, according to Egyptian calculations, the Dynasty I, consists of eight kings. Among these was Menes, whose kingdom in Egypt was illustrious. I register the rulers of each course from the time of Menes; Their succession is as follows:

1. *Menes* of Tini, with his [17, or another reproduction] 7 descendants, the king named Mên by Herodotus, reigned for 60 years. He made an expedition abroad and won by getting fame, but was taken away by a hippo.

2. *Athôthis*, his son, reigned for 27 years. He built the palace at Memphis; He practiced medicine and wrote books on anatomy.

3. *Kenkenês*, his son, for 39 years.

4. *Uenephês*, for 42 years. In his kingdom a great famine i s occupied the earth. He built pyramids near Kôchôme.

5. *Usaphaïs*, for 20 years.

6. *Niebaïs*, for 26 years.

7. *Semempsês*, for 18 years. In his kingdom there were many prospects and a great calamity.

8. *Ubienthês*, for 26 years.

The total of all kingdoms, 252 years.[46]

(b) The Armenian version of Eusebius.

Following the Spirits of the Dead and the Demigods, according to the Egyptians' account, the I Dynasty consists of eight kings. The first of these was Menes, who was very famous in the government of his kingdom. Starting with him, I will carefully record the real families one by one: their succession in detail the following:

Menes of Tini (which Herodotus calls Min) and his seven descendants. He reigned for 30 years, and advanced with his army beyond the frontiers of his kingdom, gaining fame for his business. He was taken away by a hippopotamus god (?).

Athothis, his son, who held the throne for 27 years. He built himself a royal palace at Menfi, and he also practiced
the art of medicine by writing books on the anatomy method.

Cencenes, his son, for 39 years.

Vavenephis, for 42 years. In her time famine took possession of the earth. He raised pyramids near the town of Cho.

Usaphaïs, for 20 years.

Niebaïs, for 26 years.

Mempses, for 18 years. In his kingdom many pretenses and a great plague occurred.

Vibenthis, for 26 years.

Total for the Dynasty, 252 years.[47]

Dynasty II

Fr. 8 (*from Syncellus*). According to the African.

The Second Dynasty[48] consists of nine kings. The first was *Boêthos*, for 38 years. In his reign a hole in Bubastus
opened,[49] and many died.

2. *Kaiechôs*, for 39 years. In his reign the bulls,[50] Apis at Menfi and Mnevis in Heliopolis, and the Mendesian goat
were worshiped as gods.

3. *Binôthris*, for 47 years. In his reign, it was decided that women[51] could fill the royal charge.

4. *Tlas*, for 17 years.

5. *Sethenês*, for 41 years.

6. *Chaires*, for 17 years.

7. *Nephercherês*, for 25 years. In his reign, the story tells us that the Nile flowed mixed with honey for 11 days.

8. *Sesôchris*, for 48 years: is stature was 5 cubits and 3 palms.[52]

9. *Chenerês*, for 30 years.

Total, 302 years.

Total for the 1st and 2nd Dynasty [after the Flood], 555 years, according to the second edition of Africanus.

Fr. 9 (*from Syncellus*). According Eusebius.

The II Dynasty consists of nine kings. First came *Bôchos*, in whose realm a hole was opened at Bubastus, and many perished.

The succeeded *Kaichôos* (or Choos), in which times Apis, Mnevis and even the Mendesian goat were worshiped as gods.

3. *Biophis*, in whose kingdom it was decided that women could fill the royal charge. In the realms of the next three

kings, no noteworthy event occurred.

7. In the seventh kingdom, as the story tells, the Nile flowed mixed with honey for 11 days.

8. *Following*, Sesôchris reigned for 48 years: the magnitude of his stature is said to be 5 cubits and 3 palms.

9. Ninth realm did not occur any worthy mention. These kings ruled for 297 years.

Total for the 1st and 2nd Dynasty, 549 years, according to Eusebius's evaluation.

Fr. 10 Armenian version of Eusebius.

The II Dynasty consists of nine kings.

First came *Bôchus*, where a huge hole in kingdom opened in Bubastus, and swallowed many people. Cechous succeeded him, in which time and Apis, Mnevis, and the Mendesian goat were worshiped as gods.

Then came *Biophis*, in whose reign was legally decreed that women could occupy the royal charge.

In the reigns of the next three kings, no noteworthy event occurred.

Under the seventh kings, the fairy tales tell how the Nile River flowed with honey and water for 11 days.

Following, *Sesochris* has ruled for 48 years: and is said to have been 5 cubits high and 3 large palms.

Finally, under the ninth, there have been no memorable events. These kings reign for 297 years.

Dynasty III

Fr. 11 (*from Syncellus*). The Africanus Tale.

The III Dynasty[53] is composed of nine men of Memphis.

1. *Necherôphês*, for 28 years. In his reign the Libyans turned against Egypt, and when the moon grew beyond all imagination, they surrendered to terror.

2. *Tosorthros*, for 29 years. "In his kingdom lived" Imuthês "who because of his medical abilities had the fame of Asclepius among the Egyptians, and who was the inventor of the construction technique with the stone blocks. He also devoted attention to writing.[54]

3. *Tyreis* (or Tyris), for 7 years.
4. *Mesôchris*, for 17 years.
5. *Sôÿphis*, for 16 years.
6. *Tosertasis*, for 19 years.
7. *Achês*, for 42 years.
8. *Sêphuris*, for 30 years.
9. *Kerpherês*, for 26 years.

Total, 214 years.

Total for the first three dynasties, according to the African, 769 years.

(b) Armenian version of Eusebius.

The third dynasty is made up of eight men of King of Memphis:

Necherochis, in whose reign the Libyans rebelled against Egypt: later, when the moon grew unusually, they were
terrified and returned to their loyalty.

Then came *Sosorthus* ... He was named Asclepius by the Egyptians for his medical ability. He was also the inventor of the building with square stones; And in addition he devoted care to writing books.

The remaining six left nothing worthy of mention. The kingdoms of the whole dynasty are 197 years old.

Dynasty IV

Fr. 14 (*from Syncellus*). According Africanus.

Fourth Dynasty[55] included eight Kings of Memphis, belonging to a different line:

1. *Soris*, for 29 years.
2. *Suphis* [I], for 63 years. He built the Great Pyramid,[56] which Herodotus says was built by Cheope. Suphis con- ceived a contempt for the gods: he also composed the Sacred Book, which I acquired during my visit to Egypt,[57] because of his high reputation.
3. *Suphis* [II], for 66 years.
4. *Mencheres*, for 63 years.
5. *Ratoisês*, for 25 years.
6. *Bicheris*, for 22 years.
7. *Sebercherês*, for 7 years.
8. *Thamphthis*, for 9 years.

Total, 277 years.

Total for the first four dynasties [after the Flood], 1,046 years according to the Africanus.

Fr. 15 (*from Syncellus*). According Eusebius.

The Fourth Dynasty included seventeen Kings of Memphis, belonging to a different royal race.

Of these, the third was *Suphis*, the builder of the Great Pyramid, which Herodotus says was built by Cheops. Suphis conceived contempt for the gods, but repented of this, composed the Sacred Book, which the Egyptians take great note.

Of the remaining kings, no remarkable results were found. This dynasty reigned for 448 years.

Total for the first four dynasties [after the flood], 1,195 years according to Eusebius.

Fr. 16 Armenian version of Eusebius.

The IV Dynasty consisted of seventeen kings of Menfi who belong to a different royal race. The third of these kings, *Suphis*, was the builder of the Great Pyramid, which Herodotus claims to have been built by Cheops. Suphis behaved arrogantly towards the same ones: then, repentant, wrote the Sacred Book, which the Egyptians believe is a great treasure.

Of the remaining kings nothing worth mentioning is recorded in history. The kingdoms of the whole dynasty

amount to 448 years.

Dynasty V

Fr. 18 (*from Syncellus)*. According to the African.

V Dynasty[58] consisted of eight Elephantine kings:

1. *Usercherês*, for 28 years.
2. *Sephrês*, for 13 years.
3. *Nephercherês*, for 20 years.
4. *Sisirês*, for 7 years.
5. *Cheres*, for 20 years.
6. *Rathurês*, for 44 years.
7. *Mencheres*, for 9 years.
8. *Tancherês* (? Tatcherês), for 44 years.
9. *Onnus*,for 33 years.

Total, 248 years.[59]

Along with the 1,046 years of the first four dynasties, this equates to 1,294 years.

Fr. 19 (a) (*from Syncellus*). According to Eusebius.

The V Dynasty consisted of thirty-one Elephantine kings. Of these the first was *Othoês*,[60] who was assassinated by his bodyguard.

The fourth king, *Phiôps*, succeeded when he was six, reigned until his centenary. Thus, along with the above men-

tioned 1,195 years of the first four dynasties, this amounts to 1295 years.

(b) The Armenian version of Eusebius.

The V Dynasty consisted of thirty-one Elephantine kings. Of these the first was *Othius*, killed by his attendants. The

fourth king was *Phiôps*, who held the Royal Charge from sixty[61] to his twentieth year.

Dynasty VI

Fr. 20 (*from Syncellus*). According to the Africanus.

The VI Dynasty[62] consisted of six men of King Memphis:

1. *Othoês*, for 30 years: he was assassinated by his bodyguard.
2. *Phius*, for 53 years.
3. *Methusuphis*,for 7 years.
4. *Phiôps*, who began to reign, at the age of six, and continued until his centenary.
5. *Menthesuphis*, for 1 year.
6. *Nitocris*,[63] the noblest and most beautiful of women of his time, of light complexion, builder of the third pyr- amid, reigned for 12 years.

Total, 20365 years. Along with the 1,294 years of the first five dynasties, this is 1,497 years.

Fr. 21 (a) (*from Syncellus*). According Eusebius.

The VI Dynasty.

There was a queen, *Nitocris*, the noblest and most beautiful of women of his time; had a fair complexion, and it is said to have built the third pyramid.

These rulers (or that sovereign) reigned for three years: in another version, 203 years. Along with the 1,295 years of the first five dynasties, this equates to 1,498 years.

(Sincellus adds) It should be noted how Eusebius is less accurate with respect to African in providing the number of kings in the omission of names and dates, even though it reiterates practically the African tale in the same words.

(b) The Armenian version of Eusebius.

In VI Dynasty. There was a queen, *Nitocris*, more courageous than all the men of his time, the most beautiful of all women, light skin with red cheeks. With her, it is said, the third pyramid was raised, with the appearance of a mountain.

The union of kingdoms of all kings is 203 years.

Dynasty VII

Fr. 23 (*from Syncellus*). According to the Africanus.

The VII Dynasty,[64] is made up of seventy Kings of Memphis, who reigned for 70 days.

Fr. 24 (a) (*from Syncellus*). According Eusebius.

The VII Dynasty in five King of Memphis, which reigned for 75 days.

(b) The Armenian version of Eusebius.

The VII Dynasty consisted of five King of Memphis, who dominated for 75 days.

Dynasty VIII

Fr. 25 (from Syncellus). According to the Africanus.

The Eighth Dynasty[65] consisting of twenty-seven kings of Memphis, who reigned for 146 years. Along with the above-mentioned kingdoms, this is 1639 years for the first eight dynasties.

Fr. 25 (a) (*from Syncellus)*. According Eusebius.

The VIII Dynasty consisted of five King of Menfi, who reigned for 100 years. Along with the above-mentioned king- doms, this equates to 1,598 years for the first eight dynasties.

Fr 25 (b) The Armenian version of Eusebius.

The VIII Dynasty consisted of five King of Menfi, whose rule lasted for 100 years.

Dynasty IX

Fr. 27 (*from Syncellus*). According to the Africanus.

The IX Dynasty,[66] consisting of nineteen kings of Heracleopolis, who reigned for 409 years. The first of these, *Achthoês*,[67] acting more cruelly than his predecessors, was a tough calamity for people all over Egypt, but later was struck by madness, and was killed by a crocodile.

Fr. 28 (a) (*from Syncellus*). According Eusebius.

The IX Dynasty consisted of four Heracleopolis kings, who reigned for 100 years. The first of these, King *Achthoês*, acting more cruelly than his predecessors, was a tough calamity for people all over Egypt, but after that he was struck by madness and was killed by a crocodile.

(b) The Armenian version of Eusebius.

The 9th Dynasty consisted of four kings of Heracleopolis, in office for 100 years. The first of these, King *Ochthôis*, was more cruel than all his predecessors, and oppressed Egypt with terrible disasters. Finally, he was caught mad and devoured by a crocodile.

Dynasty X

Fr. 29 (*from Syncellus*). According to the Africanus.

The X Dynasty, consisted of nineteen kings of Heracleopolis, who reigned for 185 years.

Fr. 30 (a) (*from Syncellus*). According Eusebius.

The X Dynasty, consisted of nineteen kings of Heracleopolis, who reigned for 185 years.

(b) The Armenian version of Eusebius.

The X Dynasty, consisted of nineteen kings of Heracleopolis, who reigned for 185 years.

Dynasty XI

Fr. 31 (*from Syncellus*). According to the Africanus.

The XI Dynasty consisted of sixteen kings of Diospolis [or of Thebes], who reigned for 43 years. In turn, *Ammenemês* ruled for 16 years.

Here ends the first book by Manetho.

Total for the kingdoms of 192 kings, 2,300 years and 70 days.

Fr. 32 (a) (*from Syncellus*). According Eusebius.

The XI Dynasty consisted of sixteen kings of Diospolis [or of Thebes], who reigned for 43 years. In turn, *Ammenemês*
ruled for 16 years.

Here ends the first book by Manetone.

Total for the kingdoms of 192 kings, 2300 years and 79 days.

(b) The Armenian version of Eusebius.

The XI Dynasty consisted of sixteen kings of Diospolis [or of Thebes], who reigned for 43 years. In turn, *Ammenemes*
ruled for 16 years.

Here ends the first book by Manetho.

Total for the kingdoms of 192 kings, 2,300 years.

THE HISTORY OF EGYPT

Αἰγυπτιακά

Book II

XII Dynasty

Fr. 34 (*from Syncellus*). According to the Africanus.

From the second book of Manetho.

The XII Dynasty,[68] consisted of seven kings of Diospolis.

1. *Sesonchosis*, son of *Ammanemês*, for 46 years.
2. *Ammanemês*, for 38 years: he was assassinated by his own eunuchs.[69]
3. *Sesostri*, for 48 years: in nine years he subjugated all of Asia and the part of Europe with regard to Thrace, everywhere he erected monuments of his tribe conquests. On stele [pillars][70] he incarnated for a valiant race, the secret parts of a

man, for an ignominious race, those of a woman.[71] Consequently, it was estimated by the Egyptians as important, just after Osiris.

4. *Lacharês* (Lamarês), for eight years: he built the Labyrinth[72] in the Arsinoïte man as his grave.

5. *Amerês*, for 8 years.

6. *Ammenemês*, for 8 years.

7. *Scemiophris*, his sister, for 4 years.

Total, 160 years.

Fr. 35 (*from Syncellus*). According Eusebius.

From the second book of Manetho.

The Twelfth Dynasty is composed of seven kings of Diospolis. The first of these, *Sesonchosis*, son of *Ammenemês*,

reigned for 46 years.

1. *Ammanemês*, for 38 years: he was killed by his own eunuchs.

2. *Sesostris*, for 48 years: it is said to be four cubits, three palms, and two widths of stinging fingers. In nine years it has submitted all Asia and the part of Europe with regard to Thrace, everywhere erecting monuments of its conquest of tribes. On *stele* [pillars] he incarnated for a valiant race the secret parts of a man, for an ignorant race those of a woman. As a result, it was estimated by the Egyptians as a rank, shortly after Osiris.

Next to him *Lamaris* reigned for eight years: he built the Labyrinth in the Arsinoïte man as his grave.

His successors have ruled for 42 years, and the reigns of the whole Dynasty are 245 years.[73]

Fr. 36. The Armenian version of Eusebius.

From the second book of Manetho.

The Twelfth Dynasty is composed of seven kings of Diospolis. The first of these, *Sesonchosis*, son of *Ammenemês*, reigned for 46 years.

2. *Ammenemês*, for 38 years; he was assassinated by his own eunuchs.

3. *Sesostris*, for 48 years: it is said to be four cubits, three palms, and two widths of stinging fingers. In nine years he has submitted all Asia and Europe with regard to Thrace. Everywhere he left memories of his submission to every tribe: among the valiant races he marked on pillars, the secret parts of a man, among the peaceful races of a woman, in a sign of dishonor.[74] Therefore he was honored by the Egyptians alongside Osiris.

His successor, *Lampares*, reigned for 8 years: in Arsinoïte's man he built the Labyrinth with many rooms as

his tomb.

Successive kings have ruled for 42 years. Total for the whole Dynasty, 245 years.

Dynasty XIII

Fr. 38 (*from Syncellus*). According to the Africanus.

The XIII Dynasty,[75] consisting of sixty kings of Diospolis, who reigned for 453 years.

Fr. 39 (a) (*from Syncellus*). According Eusebius.

The XIII Dynasty, consisting of sixty kings of Diospolis, who reigned for 453 years.

(b) The Armenian version of Eusebius.

The XIII Dynasty, consisting of sixty kings of Diospolis, who reigned for 453 years.

Dynasty XIV

F. 41 (a) (*from Syncellus*).

XIV Dynasty[76] consisted of seventy-six kings of Xois, who reigned for 184 years.

(b) According Eusebius.

The XIV Dynasty consisted of seventy-six kings of Xois who reigned for 184 years - in another copy - 484 years.

(c) The Armenian version of Eusebius

The XIV Dynasty consisted of seventy-six kings of Xois, who reigned for 484 years.

The Age of the Hyksos, c. 1700 c. 1580 a.C.[77]

P. 42 (from Josephus, Against Apion, I.14, §§ 73-92).

[*Titus Flavius Josephus* cites the story of neighboring nations, witnessing the antiquity of the Jews.]

73 I'll start with Egyptian documents. I can not set them in their first ancient form; but with Manetho we have a native Egyptian who had been clearly entangled in Greek culture. He wrote in Greek the history of his nation, trans- lated, as he himself tells us, from sacred tablets, and in many places in Egyptian history, he condemns Herodotus[78] of making a mistake for ignorance. ***74*** In the second book of his History of Egypt, Manetho writes about us as follows. I will quote his own words, as if in front of me as a witness.[79]

Tutimaeus. In his kingdom, why I do not know, the ruin of God struck us, unexpectedly, from the regions of the East, invaders of dark race, marched confident of victory over our land. With great force they took her without hurt,[80] ***76*** and after having overwhelmed the rulers of the earth, they burned our cities without mercy, shaved the gods' temples, and treated all the natives with cruel hostility, slaughtering some and reduced in slavery the wives and children of others. *77* Finally, they named one of them, King Salitis.[81] He had his seat in Menfi, imposed tribute charges from Upper and Lower Egypt, and always left garrisons in the most advantageous positions. Above all, he fortified the district to the east, expecting hat the Assyrians,[82] as they became stronger, would have a day to attack their kingdom. ***78*** "In the nome of Saite [Sethroïte],[83] found a city favorably east of the Nile's Bubble Branch, and called it Auaris[84] after an ancient tradition. He rebuilt and strengthened this place with massive walls, planting a garrison there 240,000 heavily armed men guarding their border.

79 Here he would come in summer, partly to take rations and pay his troops, in part to train with care in the the maneuvers and thus incitement to terror in foreign tribes. ***80*** After reigning for 19 years, Salitis died, and a second king, named Bnôn,[85] succeeded him and reigned for 44 years. Then came Apachnan, who ruled for 36 years and 7months; then came Apophis for 61, and Iannas for 50 years and 1 month; ***81*** Finally Assis for 49 years and 2 months These six kings, their first soverei gns, were increasingly eager to eradicate the Egyptian stump. ***82*** Their race as a whole has been called Hyksôs,[86] ie "kings, shepherds": for hyk in the sacred language it means "king" and sôs, in the common language is "shepherd" or "pastor", hence the compound word "Hyksos". Some say they were Arabs.

83 In another copy,[87] the term hyk, it is said, does not mean "king": on the contrary, the compound refers to "prison- ers-shepherds". In the Egyptian hyk, when hak is explicitly

called "prisoners".[88] This explanation seems to me the most convincing and in line with ancient history.

84 These kings I enumerated earlier and their descendants, the so-called shepherds, ruled Egypt, according to Manetho, for 511 years.[89] ***85*** Afterwards, he says, there was a rebellion of the kings of Tebaid and the rest of Egypt against the shepherds, and a fierce, long war broke out among themselves. ***86*** With a king whose name was Misphragmuthosis, the shepherds said, they were defeated, driven out of all the rest of Egypt, confined to a delimited region within a circle of 10,000 artiracts,[90] named Auaris. ***87*** According to Manetho, the Pastors delimited this area with a high wall, in order to safeguard all their possessions and the population. ***88*** Thummôsis, son of Misphragmuthossi (he continues), attempts to besiege them to force them to surrender, blocking the fortress with an army of 480,000 men. Finally, renouncing the desperate siege, he concluded a treaty with which they had to leave Egypt and go undisturbed wherever they wanted. ***89*** On these terms the Pastors, with their goods and families, not less than 240,000 people,[91] left Egypt and traveled to the desert in Syria. ***90*** There, fearing the power of the Assyrians who were then the bosses of Asia, they built in the land now called Judea a city large enough to contain all those thousands, and gave it the name of Jerusalem.[92]

91 In another book of his *Egyptian History*, Manetho says that this breed of so-called Sheperds is described as "prisoners" in the sacred books of Egypt; and his affirmation is correct. For our farthest ancestors, in fact, was a hereditary habit of nourishing the sheep; and since they lived a nomadic life, they were called Sheperds.[93] ***92*** On the other hand, the Egyptian documents were not unreasonably drawn as Prisoners, since our ancestor Joseph told the king of Egypt that he was a prisoner, and later, with the consensus of the king, summoned his brothers to Egypt. But I have to investigate more on this topic in another place.[94]

Dynasty XV

P. 43 (*from Sincello*). According to The Africanus.[95]

The XVth Dynasty consisted of King Pastors. There were six foreign kings from Fenicia,[96] who took Menfi: in Se- throïte's man they founded a city, from which Egypt undertook.

The first of these kings, Saïtês, reigned for 19 years: the man named *Saite*[97] is called after him.

2. *Bnôn*, for 44 years.
3. *Pachnan* [Apachnan], for 61 years.
4. *Staan*, for 50 years.
5. *Archlês*,[98] for 49 years.
6. *Aphôphis*,[99] (Aphobis), for 61 years. Total, 284 years.

Fr. 44 (a) (*from Sincello*). According to Eusebius.

The XV Dynasty consisted of King of Diospolis, who reigned for 250 years.

(b) The Armenian Version of Eusebius.

The XV Dynasty consisted of King of Diospolis, who reigned for 250 years.

Dynasty XVI

Fr 45 (*from Syncellus*). According to the Africanus.

The 16th Dynasty was still Re Pastors, number 32: they reigned for 518 years.[100]

Fr 46 (a) (*from Syncellus*). According to Eusebius.

The 16th Dynasty were King of Thebes, 5 by number: they reigned for 190 years.

(b) The Armenian Version of Eusebius.

The 16th Dynasty were King of Thebes, 5 by number: they reigned for 190 years.

Dynasty XVII

Fr 47 (*from Syncellus)*. According to the Africanus.

The XVII Dynasty were once again King Sheperds, 43 of number, and Kings of Tebe or Diospolis, 43 in number.

Total of kingdoms of the Kings King and Kings of Thebes, 151 years old.

Fr. 48 (a) (*from Syncellus*). According to Eusebius.

The XVII Dynasty were Pastors and Brothers: 50 were foreign kings from Phenicia, who took Menfi.

The first of these kings, *Saïtês*, reigned for 19 years: the Saito man is called after him. These kings founded in the man Sethroïte, a city from which Egypt was subjugated as a base.

2. *Bnôn*, for 40 years.

3. *Aphôphis*, for 14 years.

After him *Archlês* reigned for 30 years.

Total, 103 years.

It was in their time that Joseph was appointed King of Egypt.

(b) The Armenian Version of Eusebius.

The XVII Dynasty consisted of Sheperds, who were brothers of Phoenician and foreign kings, took Menfi. The first of these kings, Saïtês, reigned for 19 years: even Saito's name comes from his name. These kings founded in Sethroïte a city from which they invaded and subjected Egypt.

The second king was *Bnon*, for 40 years.

Then, *Archlês*, for 30 years.

Aphophis, for 14 years.

Total, 103 years.

It was at this time that Joseph appeared to have ruled in Egypt.[101]

Fr. 49 (from Scoli to Plato).

Saitian Dynasty, by Sais. From the *Aegyptiaca* by Manetho. The XVII Dynasty consisted of Sheperds: they were brothers of Phoenician, foreign rulers, who took Menfi. The first of these kings, *Saïtês*, reigned for 19 years: the Saito man is called after him. These kings founded in Sethroïte a city, from which base they subdued Egypt.

The second of these kings, *Bnôn*, reigned for 40 years; the third, *Archaês*, for 30 years; and the fourth, *Aphôphis*, for

14 years. Total, 103 years.

Saïtês are added 12 hours a month to reach 30 days; and added 6 days a year, which in this way corresponded to 365

days.[102]

Dynasties, XVIII,[103] XIX

Fr. 50 (from Josephus, *Against Apion*, I.15, 16, §§ 93-105) - (*continued from* Fr. 42).

93 For the time being, I will quote the Egyptians as witnesses to this ancient age. So I must resume my quotes from the

works of Manetho in their reference to the chronology. His story is as follows:
94 "After the departure of the shepherds' tribe from Egypt to Jerusalem, *Tethmôsis*,[104] the king who drove them out of Egypt, reigned for 25 years and 4 months until his death, when his son *Chebrôn* succeeded him, who reigned for 13 years.
95 After him Amenophis reigned for 20 years and 7 months, then sister *Amessis* for 21 years and 9 months, then son *Mêphrês* for 12 years and 9 months, then son *Mêphramuthôsis* for 25 years and 10 months; 96 then his son *Thmôsis* for 9 years 8 months, then his son *Amenophis* for 30 years and 10 months,[105] then his son *Orus* for 36 years and 5 months, then his daughter *Acenchêrês* for 12 years and a month; then brother *Rathôtis* for 9 years; 97 then his son *Acenchêrês* for 12 years and 5 months, his son *Acenchêrês* II for 12 years and 3 months, his son *Harmaïs* for 4 years and a month, his son *Ramses* for 1 year and 4 months, his son *Harmessês Miamûn*[106] for 66 years and 2 months, his son *Amenophis* for 19 years and 6 months, 98 and his son *Sethos*, also called *Ramses*, whose power lay in the cavalry and in his fleet.
This king appointed his brother, the viceroy of Egypt, *Harmaïs*, and invested him with all the real prerogatives, except that he did not order him to wear a diadem or to make the queen, the mother of his children, wrong, and abstain from the real concubines. ***99*** Then he departed for an expedition against Cyprus and Phenicia, after the Assyrians and the Mediates; and he subdued them, some with the sword, others without a hurt, simply with the threat of his mighty presence. In the pride of his achievements, he continued his advancement with even more boldness, conquering the cities and lands of the East.
100 After a considerable time had passed, *Harmaïs*, who had been left in Egypt, was inconsistently contradicting all his brother's orders. He hated the queen and released his concubines; then, following the advice of his friends, began to wear a tiara and roses in rebellion against his brother. ***101*** The chief of the priests of Egypt,[107] then wrote a letter to *Sethos*, revealing all the details, including the rebellion of his brother *Harmaïs*. Sethossi returned Immediately to Pelusio and recovered possession of his kingdom:[108] ***102*** and the country was called after him *Aegyptus*. It is said that Seth was called *Aegyptus*, and his brother *Harmaïs*, *Danaus*. [109]
103 Such is the story of Manetho; and, if time is estimated on the basis of the above mentioned years, it is clear that the so-called Sheperds, our ancestors, left Egypt and settled in our land 393 years before the arrival of *Danaus* to *Argo*. Yet the Argives consider Dana as belonging to a remote antiquity.[110]
104 Thus Manetho gave us evidence of Egyptian documents on two very important points: first, on our arrival in Egypt elsewhere; and secondly, the time of our departure from Egypt on such a remote date that preceded the Trojan War for almost a thousand years.[111] ***105*** As for the additions made by Manetho, they do not come from Egyptian documents, but, as he himself admitted, from anonymo ,... us legendary tales, I then dictate them in detail, and I showed the improbability of his false stories.

Fr. 51 (from Theophilus,[112] *Ad Autolyc* III.19).

Moses was the head of the Jews, as I said, when they were expelled from Egypt by King Pharaoh, whose name was *Tethmôsis*. After the expulsion of the people, this king, he says, reigned for 25 years and 4 months, according to Manetho's calculations.

After him, *Chebron* ruled for 13 years.

After him, *Amenophis*, for 20 years and 7 months.

After him, sister *Amessê*, for 21 years and a month [9 months for Josephus]
After her, *Mêphrês*, for 12 years and 9 months.
After him, *Mêphrammuthosis*, for 20 years [25 years for Josephus] and 10 months.
After him, *Tuthmôsês*, for 9 years 8 months.
After him, *Amenophis*, for 30 years and 10 months.
After him, *Orus*, for 36 years and 5 months.
Later, her daughter [*Acenchêrês*] reigned for 12 years and a month.
After she, *Rathôtis*, for 9 years.
After him, *Acenchêrês*, for 12 years and 5 months.
After him, *Enchères* [II], for 12 years and 3 months.
His son *Harmaïs*, for 4 years 1 month.
After him, *Ramses* for 1 year and 4 months.
After him, *Ramses Miammû* (n), for 66 years and 2 months.
After him, *Amenophis*, for 19 years and 6 months.
Then, his son *Sethos*, also called *Ramses*, for 10 years. It is said that he possessed a great cavalry and an organized
fleet.

Dynasty XVIII

Fr 52 (*from Syncellus*). According to the Africanus.

The XVIII Dynasty consisted of 16 kings of Diospolis.

The first of these was *Amos*, in whose kingdom Moses came out of Egypt,[113] as I declare here; but, according to the convincing testimony of this calculation, it follows that in this kingdom Moses was still young.

The second king of the eighteenth dynasty, according to the Africanus, was *Chebrôs*, who reigned for 13 years.

The third king, *Amenophthis*, 77 reigned for 24 (21) years.

The fourth king (Queen), *Amensis* (Amersis), who reigned for 22 years.

The fifth, *Misaphris*, for 13 years.

The sixth, *Misphragmuthôsis*, for 26 years: in his kingdom, the flood of Deucalion has occurred.

Total, according to the Africanus, to the realm of *Amosis*, also called *Misphragmuthosis*, 69 years old. Of the length of the kingdom of *Amos*, he said nothing.

7. *Tuthmosis*, for 9 years.
8. *Amenophis*, for 31 years. This is the king who was known to be Memnon and a talking statue.[114]
9. *Orus*, for 37 years.
10. *Acherrês*, for 32 years.
11. *Rathôs*, for 6 years.
12. *Chebrês*, for 12 years.
13. *Acherrês*, for 12 years.
14. *Armesis*, for 5 years.
15. *Ramses*, for 1 year.
16. *Amenôphath* (Amenôph) for 19 years.

Total, 263 years.

Fr 53 (a) (*from Syncellus*). According to Eusebius.

The XVIII dynasty consisted of fourteen kings of Diospolis.

The first of these, *Amosis*, reigned for 25 years.

2. The second, *Chebrôn*, for 13 years.

3. *Ammenôphis*, for 21 years.

4. *Miphrês*, for 12 years.

5. *Misphragmuthosis*, for 26 years.

The total from *Amosis*, the first king of this eighteenth dynasty, to the reign of *Misphragmuthosis* amounts to 71 years, according to Eusebius; and there are five kings, you are not. He omits the fourth king, *Amensês*, cited by Africanus and others, and therefore cuts the 22 years of his reign.

6. *Tuthmosis*, for 9 years.

7. *Amenophis*, for 31 years. This is the king who was famous for being Memnon and a talking statue.

8. *Orus*, for 36 years (in another copy, 38 years).

9. *Achenchersês* [for 12 years]. [*Athôris*, for 39 years (9?).] [*Cencherês*] for 16 years.

In this period Moses led the Jews in their march outside of Egypt. (Syncellus adds: Eusebius places Israel's exodus under Moses in this kingdom, although no argument supports him, but all his predecessors have a contrary view, as they testify.)

10. *Acherrês*, for 8 years.

11. *Cherrês*, for 15 years.

12. *Armais*, also named *Danaus*, for five years: from then on he was banned from Egypt and, fleeing from his brother *Aegyptus*, arrived in Greece and, taking Argo, ruled the Argives.

13. *Ramses*, also called Aegyptus, for 68 years.

14. *Ammenôphis*, for 40 years. Everyone, 348 years.

Eusebius assigns 85 years more than African to the Eighteenth Dynasty. (Syncellus says elsewhere: Eusebius leaves two kings, but adds 85 years, setting 348 years instead of 263 of the Calculation of Africanus.)

,

(b) The Armenian Version of Eusebius.

The 18th Dynasty consisted of fourteen kings of Diospolis. The first of these, Amoses, reigned for 25 years.

2. *Chebron*, for 13 years.

3. *Amophis*, for 21 years.

4. *Memphres*, for 12 years.

5. *Mispharmuthosis*, for 26 years.

6. *Tuthmosis*, for 9 years.

7. *Amenophis*, for 31 years. This is the king who was famous for being Memnon, a talking stone.

8. *Orus*, for 28 years.

9. *Achenchere*, For 16 years. In his time Moses became the leader of the Jews in their exodus from Egypt.

10. *Acherres*, for 8 years.

11. *Cherres* for 15 years.
12. *Armais*, also called Danaus, for five years: at the end of this time he was banned from the land of Egypt. Escapeing from his brother Aegyptus, he arrived in Greece, and after the capture of Argo, he dominated the Argives.
13. *Ramses*, also called Aegyptus, for 68 years.
14. *Amenophis*, for 40 years.

Total for the dynasty, 348 years.

Fr. 54 (from Josephus, Against Apion, I.26-31, §§ 227-287).
(Josephus discusses the slanders of the Egyptians against the Jews, whom they hate.)

227 The first writer I will dwell on is one that I used before as a testimony to our antiquity. ***228*** I'm referring to Man- etone. This writer, who had translated the history of Egypt from sacred books, began by stating that our ancestors came to Egypt with many tens of thousands and gained supremacy on the inhabitants; and then he himself admitted that they were later thrown out of the country again, occupying what is now Judea, founded Jerusalem, and they built the Temple.[115] Up to this point he followed the chronicles: ***229*** from then on then, offering to record the legends and to speak of the Jews in the past, he has taken the liberty of entering into unlikely narratives in his desire to confuse with us a crowd of Egyptians who, for leprosy and other illnesses,[116] were condemned, he says, 'Egypt.

230 After quoting an Amenofi king, a fictitious person, so he can not venture to define the length of his kingdom, even if in the case of other kings, adds their years exactly. Manetho, attributes certain legends, having undoubtedly forgotten that, according to his own account, the exiles of the Pastors in Jerusalem took place 518 years ago.[117] ***231*** Tethmôsis it was king when they started; according to Manetho, the reigns that intervened subsequently occupied 393 years to the two brothers Sethôs and Hermaeus, the first of which, he says, took the new name of Aegyptus, the second of Danaus. Seth cast out Hermaeus and reigned for 59 years; then Rampsês, the greatest of her children, for 66 years.***232*** So, after admiting that so many years had passed since our ancestors left Egypt, Manetho now inserts this intrusion of Amenophis. This king, he claims, conceived the desire to contemplate the gods, such as Ôr,[118] one of his predecessors on the throne, and communicated the will of his father-in-law Amenofi, son of Paapis,[119] who, by virtue of his wisdom and knowledge of future, was known to be part of divine nature. This same name then replied that he would be able to see the gods if he purified the whole country from lepers and other contaminated people. 234 The king was very happy, and gathered all those in Egypt who had been affected by illness: their number was 80,000.

235 He threw them into the stone quarries[120] to the east of the Nile, to work segregated from the rest of the Egyptians. Among them, Manetho adds, there were some learned priests who had been attacked by leprosy. ***236*** Then the wise witness Amenophis, full of fear of divine wrath against himself and the king, if the outrage made to these people had been discovered; he added the prophecy that some allies would join the contaminated people and take possession of Egypt for 13 years. Not venturing to make this prophecy directly to the king, he left a complete account of it in writing, and then took away his life. The king was full of discomfort.

237 Then Manetho continues as follows (I quote his story): “When men in the stone quarries suffered for a considerable time, they prayed to the king to assign them as a dwelling and refuge to the deserted city of the Pastors, Auaris, and he consented . According to the religious tradition,[121] this city had long been dedicated to typhoon. ***238*** Occupying this city and region as the basis for the uprising, they nominated as their chief one of the priests of Heliopolis called Osarseph,[122] and took an oath of obedience to him in everything. ***239*** First of all, he made a law[123] that they should not worship the gods and any animals[124] prescribed as particularly sacred in Egypt but were obliged to sacrifice them and consume them all equally, and that it was forbidden to have sexual relations except with those of their own con- federation .

240 After formulating a large number of such laws, completely opposed to Egyptian custom, he ordered to repair the city walls and prepare for the war against King Amenophis. ***241*** Then, acting in concert with some other priests and contaminated as he did, he sent the message to the Sheperds who had been expelled from Tethmôsis,[125] in the city called Jerusalem; and, exposing the conditions of herself and her troubled comrades, she begged them to unite in an attack on Egypt. ***242*** He offered to bring them first to their home ancestral of Auaris, to give their guests sumptuous supplies, and to fight for them whenever they need it, and to bring Egypt under their rule without difficulty.

243 Happy at the proposal, all the Shepherds, with the number of 200,000, went astonishedly, and soon arrived at Auar- is. When Amenophis, king of Egypt, learned of their invasion, was greatly disturbed by the memory of Amenophis, the son of Paapis. ***244*** First, he gathered a great number of Egyptians; and having counseled with the most important men, summoned to his presence the sacred animals that were venerated in the temples, and instructed each group of priests to hide the images of the gods in the safest possible way. ***245*** As for his five-year-old Rapsês,[126] he sent him safe from his friend.***129*** He then crossed the Nile with 300,000 warriors, the most valiant in Egypt, and met the enemy. But instead of joining the battle, ***246*** he decided that he should not fight the gods, and retired to Menfi. There he took Apis and the other sacred animals that had gathered in that place; and immediately he left for Ethiopia[127] with all his army and the myriad of Egyptians. The Etiopian King, who in his gratitude for a service had become his subordinate, ***247*** welcomed him, kept the whole multitude of people fostering them, assigning them towns and villages to stay for the period of their exile of 13 years , and, above all, stationing an Ethiopian army at Egypt’s borders to watch King Amenofi and his followers. ***248*** Meanwhile, the Semites [or inhabitants of Jerusalem] came down with contaminated Egyptians, and treated the population so wildly that the rule of the Pastors seemed like a golden age.

249 In fact, not only incendiaronocittàe villages but looted temples, mutilating images of gods without restraint, using sanctuaries like kitchens to roast the sacred animals that the people worshiped; and they would force the priests and prophets to sacrifice and slaughter the beasts by throwing them in front of the naked men. ***250*** It is said that the priest who formulated their constitution and laws was native to Heliopolis, called Osarseph (after god Osiris), adored at Heliopolis; but when he joined this people, he changed his name and was called Moses.”[128]

251 These are, therefore, the Egyptian stories of the Jews,[129] along with other stories that

I miss for brevity. Manetone adds, however, that later, Amenophis advanced from Ethiopia with a great army, also carrying his son Rampsês to command, and that the two joined in battle against the Pastors and their contaminated allies, defeated them, killing many and pursuing others to the borders of Syria. ***252*** This, then, with other stories of a similar nature, is Manetho's account. Before giving proof that his words are obvious lies and nonsense, I will quote a point that leads to my subse- quent refutation by other writers. Maneho has given us a concession. He admitted that our race was not of Egyptian origin, but came to Egypt elsewhere, took possession of the earth, and then left it. ***253*** But we were not, at a later moment, mixed with the Egyptians devastated by illnesses and, far from being one of these, Moses, the leader of our people, lived many generations before, this will try to prove by the same statements of Manetho.

254 To begin with, the reason he proposes for his narrative is ridiculous. "King Amenophis," he says, "conceived the desire to see the gods." Really! If he intends the gods established by the their ordinances, bull, goat, crocodiles, baboons and dogs, had them before their eyes; ***255*** and in heaven, how could he have seen them? And why to devise this anxious desire? For the reason that Zeus, before his time another king, had seen them! From this predecessor, then, he had learned their nature and how he had observed them, and consequently did not need a new method. ***256*** In addition, the prophet whose help the king should succeed in his enterprise was an essay. So why did not I predict the impossibility of fulfilling this desire? They did, in fact, without getting to anything. What reason did he have to attribute the invisibility of the gods to the presence of cripples and lepers? Divine wrath is due to impious facts, not physical deformities.

257 Then, how could 80,000 lepers and invalid be able to be reunited in just one day? The prophet had ordered him to expel the cripples from Egypt, but the king threw them into the stone quarries, as if he needed workers, not as if his purpose was to purify the earth. ***258*** Manetho also states that the prophet took away his life, for he foresaw the gods' anger and fate in store for Egypt, but left in writing his prediction for the king. ***259*** So how did the prophet never have the precision of his own death? Why did not he immediately oppose the king's desire to see the gods? Was it reason- able to be afraid of misfortunes that did not have to happen in his time? Or what worst fate might have been her, of what hurried to inflict?

260 But let's now look at the most ridiculous part of the whole story. Though he had learned these facts and conceived the fears of the future, the king did not, even in this case, have driven out of his land those crippled men who had pre- viously been ordered to remove them from Egypt but instead, at their request, the city (Manetho says) former pastoral home, called Auaris. ***261*** Here, they added, they met, and chose as their leader a man who had already been a priest of Heliopolis. This man (according to Manetho has ordered them not to worship the gods and refrain from worshiping the venerated animals in Egypt, but to sacrifice and devour them everyone, and not having sex with anyone except those in your confederation. Then after having tied his followers with the oath to strictly observe these laws, he fortified Auaris and made war against the king.

262 This boss, added Manetho, sent to Jerusalem, the request to join him, and promise to give them Auaris, who, he reminded him, was the ancestral home for those who would come from Jerusalem, and would serve as a basis for the conquest of all of Egypt.

263 Then, continued Manetho, they advanced with an army of 200,000 men; and Ameno- phis, king of Egypt, thinking that he should not fight the gods, fled to Ethiopia immediately after ordering that Apis and some of the other sacred animals should be entrusted to the custody of the priests.
264 Then the men came from Jerusalem, made the desolate cities, burned temples, massacred the priests, and, in short, committed every possible type of illegality and ferocity. ***265*** The priest who formulated their constitution and their laws was, according to Manetho, a native of Heliopolis, named Osarseph (after Osiris God) adored in Heliopolis; but changed his name and called Moses. ***266*** Thirteen years later, as this was the period for his exile, Amenofi, according to Manetho, advanced from Ethiopia with a great army, and clashing in battle with the Sheperds and the contaminated people, defeated them, killing many, after chasing them to the borders of Syria.
267 Even in this case Manetho fails to realize the improbability of his liar story. Although lepers and their horde of companions were previously angry with the king and others who had treated them so, in obedience to the visionary's prediction, certainly when they had left the stone quarries and received a city and a territory , they would have grown up to be more kind to him. ***268*** If they still hated him, they would have called him personally instead of declaring war against all the people; and of course, in such a large society they had had to have had many relatives in Egypt. ***269*** Nevertheless, once they had determined to make war on the Egyptians, they would never dare direct their war against their gods, nor would they formulate laws completely contrary to the ancestral code under which they had been edu- cated. ***270*** We must, however, be grateful to Manetho for the assertion that the perpetrators of this illegality were not newcomers from Jerusalem, but that group of people formed by the Egyptians themselves, and who were, above all, their priests who created the plot by binding the mass with the oath.
271 Additionally, it is absurd to imagine that while none of their relatives and friends joined the revolt and shared the dangers of the war, these polluted people were sent to Jerusalem and there they earned allies! ***272*** Which kind of alliance, what bond was previously existed among them? Why, on the contrary, were they enemies, and had different borders? Yet Manetho says that they had an ear ready to promise that they would occupy Egypt, as if they were not well aware of the country from which they had been expelled! ***273*** Now, if they were in tight or unusual circumstanc- es they might have run the risk; but living in a prosperous city and enjoying the fruits of a great country, superior to Egypt, why should they ever risk their lives to help their former enemies, these mutilated cripples, that none of their relatives could bear? Of course they did not expect the king to fly.
274 On the contrary, Manetho himself stated that Amenôphis's son[130] set off with 300,000 men to face Pelusius. This was certainly known to those already present; but how could they possibly imagine, perhaps guessing what the project of his mind and fleeing? ***275*** Manetho immediately afterwards says that after the conquest of Egypt, the invaders from Jerusalem committed many fierce crimes; and for this he reproaches them, as if he did not regard them as enemies, or as if he were accused of accusing foreign allies of actions that before their arrival the native Egyptians were doing and they swore to perform. ***276*** But years later, Amenophis returned to the attack, defeating

the enemy in battle, and carrying them, with massacres, rights in Syria. So it was perfectly easy to prey Egypt for invaders of any origin! ***277*** Yet those who at that time conquered the land, when they saw that Amenophis was alive, did not fortify the crossings between them and Ethiopia, though their resources were sufficiently sufficient, nor did they keep the rest of their forc- es alert! Amenophis, according to Manetho, pursues them by massacring them beyond the sandy desert directly in Syria. But obviously it's not easy for an army to cross the desert, even without fighting.

278 Thus, according to Manetho, our breed is not of Egyptian origin, nor has it had any mix with the Egyptians. Be- cause, of course, many of the lepers and invalids had died in the stone quarries during their long period of suffering, many others in later battles, and especially in the final clash and defeat.

279 I still have to answer Manetho's statements about Moses. The Egyptians consider it a wonderful one, even a divine being, but they want to claim incredible slanders, claiming that he belonged to Heliopolis and was fired from his priesthood because of the leprosy. ***280*** The documents, however, show that he lived 518 years earlier, and led our ancestors out of Egypt to the land we are living at this time. ***281*** And that he did not suffer from such physical affliction emerges from his own words. In fact, it is forbidden to lepers to stay in a town or to dwell in a village; they had to live in solitude with their rags torn. Anyone who touches them or lives under the same roof considers them impure. ***282*** Furthermore, although the leper is cured of the illness, Moses prescribed some rituals to purify himself in a bath of water springs and shaved all the hair, and orders the execution of a number of different sacrifices before entering the holy city. ***283*** But it would have been natural, on the contrary, for a victim of this plague, to show some consideration and kindness to those who share the same misfortune.

284 It was not only for the lepers who made these laws: even those with the slightest mutilation of the body were in- terrupted by the priesthood, and if a priest during his ministry met with a disaster of this nature, he was privatized of his office. ***285*** It is therefore unlikely that Moses was so foolish to make these laws, or that men joined by such misfor- tunes had to approve legislation against themselves, their shame and wounds! ***286*** But the name, too, has been turned into an extremely unlikely way. According to Manetho, Moses was called Osarseph. These names, however, are not interchangeable: the real name means "one saved out of the water", the water is called "mō-y" in the Egyptian.[131]

287 So I think it is sufficiently clear that until Manetho followed the ancient documents, he did not move far from the truth; but when it turned to unauthorized legends, assembled them in an unlikely form or gave credence to certain injurious informers.

Dynasty XIX

Fr 55 (*from Syncellus*). According to the Africanus.

The XIX Dynasty[132] consisted of seven (six) Kings of Diospolis.

1. *Sethos*, for 51 years.
2. *Rapsacês*, for 61 (66) years.
3. *Ammenephthês*, for 20 years.
4. *Ramses*, for 60 years.
5. *Ammenemnês*, for 5 years.
6. *Thuôris*, whom Homer calls Polibo, the husband of Alcandra, in whose time

Troy was taken, reigned for seven years.

Total, 209 years.

Total sum in the second book of Manetho, ninety-six Kings, for 2,121 years.[133]

Fr. 56 (a) (*from Syncellus*). According to Eusebius.

The XIXth Dynasty consisted of five kings of Diospolis.

1. *Sethos*, for 55 years.
2. *Rampsês*, for 66 years.
3. *Ammenephthis*, for 40 years.
4. *Ammenemês*, for 26 years.
5. *Thuôris*, whom Homer calls Polibus, the husband of Alcandra, in whose reign Troy was taken, reigned for seven years.

Total, 194 years.

Total sum in the second book of Manetho, for ninety-two kings, 1,121 (2,121) years.

(b) The Armenian Version of Eusebius.

The XIXth Dynasty consisted of five kings of Diospolis.

1. *Sethos*, for 55 years.
2. *Ramps*, for 66 years.
3. *Amenephthis*, for 8 years.
4. *Ammenemes*, for 26 years.
5. *Thuoris*, from Homer called the active and gallant Polibus, in which Time Troy was taken, reigned for 7 years.

Total, 194 years.

In the second book of Manetone there are a total of ninety-two kings, in office for 2,121 years.

THE HISTORY OF EGYPT

Αἰγυπτιακά

Book III

XX Dynasty

Fr 57 (*from Syncellus*). According to the Africanus.

From the Third Book of Manetone.

The XX Dynasty[134] consisted of twelve kings of Diospolis, who ruled for 135 years.

(b) According to Eusebius.

From the Third Book of Manetone.

The XX Dynasty is made up of twelve Kings of Diospolis, which reigned for 178 years.

(c) The Armenian Version of Eusebius.

From the Third Book of Manetone.

The XX Dynasty consisted of twelve kings of Diospolis, who reigned for 172 years.

Dynasty XXI

Fr 58 (*from Syncellus*). According to the Africanus.

The 21st Dynasty[135] consisted of seven Kings of Tanis.

1. *Smendes* I,[136] for 26 years.
2. *Psusen (n) ês* I,[137] for 46 years.

3. *Nephercherês* (Nephelcherês), for 4 years.
4. *Amenôphthis*, for 9 years.
5. *Osochôr*, for 6 years.
6. *Psinachês*, for 9 years.
7. *Psusennes* [II] (Susennês) for 14 years.

Total, 130 years.

Fr. 59 (a) (*from Syncellus*). According to Eusebius.

The 21st Dynasty consisted of seven kings of Tanis.

1. *Smendis*, for 26 years.
2. *Psusennes*, for 41 years.
3. *Nephercherês*, for 4 years.
4. *Amenôphthis*, for 9 years.
5. *Osochôr*, for 6 years.
6. *Psinachês*, for 9 years.
7. *Psusennes*, for 35 years.

Total, 130 years.

(b) The Armenian Version of Eusebius.

The 21st Dynasty consisted of seven kings of Tanis.

1. *Smendis*, for 26 years.
2. *Psusennes*, for 41 years.
3. *Nephercheres*, for 4 years.
4. *Amenophthus*, for 9 years.
5. *Osochor*, for 6 years.
6. *Psinnaches*, for 9 years.
7. *Psusennes*, for 35 years.

Total, 130 years.

XXII Dynasty

Fr. 60 (*from Syncellus*). According to the Africanus.

The XXII Dynasty[138] consists of nine Kings of Bubastus.

1. *Sesônchis*, for 21 years.
2. *Osorthôn*, for 15 years.
3, 4, 5. Three other kings, for 25 years [29].
6. *Takelôthis*, for 13 years.
7, 8, 9. Three other kings, for 42 years.

Total, 120 years.

Fr 61 (a) (*from Syncellus*). According to Eusebius.

The XXII Dynasty consisted of three Kings of Bubastus.

1. *Sesônchôsis*, for 21 years.
2. *Osorthôn*, for 15 years.
3. *Takelôthis*, for 13 years.

Total, 49 years old.

(b) The Armenian Version of Eusebius.

The XXII Dynasty consisted of three Kings of Bubastus.

1. *Sesonchosis*, for 21 years.
2. *Osorthon*, for 15 years.

3. *Tacelothis*, for 13 years.

Total, 49 years.

Dynasty XXIII

Fr. 62 (*from Syncellus*). According to the Africanus.

The XXIII Dynasty[139] consisted of four Kings of Tanis.

1. *Petubatês*, for 40 years: the first Olympic festival was celebrated in his reign.[140]
2. *Osorchô*, for 8 years: the Egyptians call him Heracles.
3. *Psammûs*, for 10 years.
4. *Zet*, for 31 years (34).

Total, 89 years.

Fr. 63 (a) (*from Syncellus*). According to Eusebius.

The XXIII Dynasty consisted of three Kings of Tanis.

1. *Petubastis*, for 25 years.
2. *Osorthôn*, for 9 years: the Egyptians called him Heracles.
3. *Psammûs*, for 10 years.

Total, 44 years.

(b) The Armenian Version of Eusebius.

The XXIII Dynasty consisted of three Kings of Tanis.

1. *Petubastis*, for 25 years.
2. *Osorthon*, which the Egyptians called Hercules: for 9 years.
3. *Psammus*, for 10 years.

Total, 44 years.

Dynasty XXIV

Fr. 64 (*from Syncellus*). According to the Africanus.

The XXIV Dynasty.[141]

Bochchôris of Sais, for 6 years: in his kingdom a lamb spoke[142] ... 990 years.

Fr. 65 (a) (*from Syncellus*). According to Eusebius.

The XXIV Dynasty.

Bochchôris of Sais, for 44 years: in his kingdom in a lamb he spoke. Total, 44 years.

(b) The Armenian Version of Eusebius.

The XXIV Dynasty.

Bocchoris of Sais, for 44 years: in his kingdom a lamb spoke.

Dynasty XXV

Fr. 66 (*from Syncellus*). According to the Africanus.

The XXV Dynasty[143] consisted of three Ethiopian kings.

1. *Sabacôn*, 20 who took prisoner Bochchôris, burned him alive, and reigned for eight years.
2. *Sebichôs*, his son, for 14 years.
3. *Tarcus*, for 18 years.

Total, 40 years.

Fr. 67 (a) (*from Syncellus*). According to Eusebius.

The XXV Dynasty consisted of three Ethiopian kings.

1. *Sabacôn*, who, taking prisoner Bochchôris, burned him alive, and reigned for 12

years.

2. *Sebichôs*, his son, for 12 years.

3. *Taracus*, for 20 years.

Total, 44 years.

(b) The Armenian Version of Eusebius.

The XXV Dynasty consisted of three Ethiopian kings.

1. *Sabacon*, who, taking Bocchoris prisoner, burned him alive, and reigned for 12 years.

2. *Sebichos*, his son, for 12 years.

3. *Saracus* (Taracus) for 20 years.

Total, 44 years.

Dynasty XXVI

Fr. 68 (*from Syncellus*). According to the Africanus.

The XXVI Dynasty[144] composed of nine Kings of Sais.

1. *Stephinatês*, for 7 years.

2. *Nechepsôs*, for 6 years.

3. *Nechao*, for 8 years.

4. *Psammetic*,[145] for 54 years.

5. *Nechaô*[146] Second, for 6 years: he took to Jerusalem, and led captured King Iôachaz to Egypt.

6. *Psammuthis* the Second, for 6 years.

7. *Uaphris*,[147] for 19 years: the rest of the Jews fled to him, when Jerusalem was conquered by the Assyrians.

8. *Amosis*,[148] for 44 years. Psammecheritês,[149] for 6 months.

Total, 150 years and 6 months.

Fr. 69 (a) (*from Syncellus*). According to Eusebius.

The XXVI Dynasty consists of nine kings of Sais.

1. *Ammeris* the Ethiopian, for 12 years.

2. *Stephinathis*, for 7 years.

3. *Nechepsôs*, for 6 years.

4. *Nechao*, for 8 years.

5. *Psammetic*, for 45 years [44].

6. *Nechao* second, for 6 years: took to Jerusalem, and has brought the King Iôachaz prisoner in Egypt.

7. *Psammuthis* the Second, also called Psammetic, for 17 years.

8. *Uaphris*, for 25 years: the rest of the Jews arrived from Jerusalem, when it was conquered by the Assyrians.

9. *Amosis*, for 42 years.

Total, 163 years.[150]

(b) The Armenian Version of Eusebius.

The XXVI Dynasty consists of nine kings of Sais.

1. *Ameres* the Ethiopian, for 18 years.

2. *Stephinathes*, for 7 years.

3. *Nechepsos*, for 6 years.

4. *Nechao*, for 8 years.

5. *Psametichus*, for 44 years.

6. *Nechao* Second, for 6 years: took to Jerusalem, and has brought King Ioachaz prisoner in Egypt.

7. *Psammuthis* Second, also called Psammetic, for 17 years.

8. *Uaphres*, for 25 years: the rest of the Jews took refuge from him, when Jerusalem was subdued by the Assyrians.

9. *Amosis*, for 42 years.

Total, 167 years.

Dynasty XXVII

Fr. 70 (*from Syncellus*). According to the Africanus.

The XXVII Dynasty[151] consisted of eight Persian kings.

1. *Cambyses* in the fifth year of his reign over the Persians became king of Egypt and ruled for 6 years.

2. *Darius*, son of Hystaspês, for 36 years.

3. *Xerxes* the Great, for 21 years.

4. *Artabanus*,[152] for 7 months.

5. *Artaxerxes*,[153] for 41 years.

6. *Xerxes*, 157 for 2 months.

7. *Sogdiano*, for 7 months.

8. *Darius*, son of Xerxes, for 19 years.

Total, 124 years and 4 months.

Fr. 71 (a) (*from Syncellus*). According to Eusebius.

The XXVII Dynasty consisted of eight Persian kings.

1. *Cambyses* in the fifth year of his reign became king of Egypt, and ruled for 3 years.

2. *Magi*, for 7 months.

3. *Darius*, for 36 years.

4. *Xerxes*, son of Darius, for 21 years.

5. *Artaxerxes* of the long hand, for 40 years.

6. *Xerxes Second*, for 2 months.

7. *Sogdiano*, for 7 months.

8. *Darius*, son of Xerxes, for 19 years.

Total, 120 years and 4 months.

(b) The Armenian Version of Eusebius.

The XXVII Dynasty consisted of eight Persian kings.

1. *Cambyses* in the fifth year of his reign became king of Egypt, and ruled for 3 years.

2. *Magi*, for 7 months.

3. *Darius*, for 36 years.

4. *Xerxes*, son of Darius, for 21 years.

5. *Artaxerxes*, for 40 years.

6. *Xerxes Second,* for 2 months.

7. *Sogdiano*, for 7 months.

8. *Darius*, son of Xerxes, for 19 years.

Total, 120 years and 4 months.

Dynasty XXVIII

P. 72 (a) (*from Syncellus*). According to the Africanus.

The XXVIII Dynasty.[154] *Amyrteos* of Sais, for 6 years.

(b) According to Eusebius.

The XXVIII Dynasty. *Amyrteos* of Sais, for 6 years.

(c) The Armenian Version of Eusebius.

The XXVIII Dynasty. *Amyrteos* of Sais, for 6 years.

Dynasty XXIX

Fr. 73 (a) (*from Syncellus*). According to the Africanus.

The XXIX Dynasty:[155] four kings of Mendes.

1. *Nepheritês*, for 6 years.
2. *Achoris*, for 13 years.
3. *Psammuthis*, for 1 year.
4. *Nepheritês* [II], for 4 months.

Total, 20 years 4 months.

(b) According to Eusebius.

The XXIX Dynasty: four kings[156] of Mendes.

1. *Nepheritês*, for 6 years.
2. *Achoris*, for 13 years.
3. *Psammuthis*, for 1 year.
4. *Nepheritês* [II], for 4 months.
5. *Muthis*, for 1 year.

Total, 21 years 4 months.

(c) The Armenian Version of Eusebius.

The XXIX Dynasty consisted of four kings of Mendes.

1. *Nepherites*, for 6 years.
2. *Achoris*, for 13 years.
3. *Psamuthes*, for 1 year.
4. *Muthes*, for 1 year.
5. *Nepheritês* [II], for 4 months.

Total, 21 years and 4 months.

XXX Dynasty

Fr. 74 (a) (*from Syncellus*). According to the Africanus.

The XXX Dynasty[157] consisted of three kings of Sebennytos.

1. *Nectanebês*, for 18 years.
2. *Teos*, for 2 years.
3. *Nectanebo*, for 18 years.

Total, 38 years.

(b) According to Eusebius.

The XXX Dynasty consisted of three kings of Sebennytos.

1. *Nectanebês*, for 10 years.
2. *Teos*, for 2 years.
3. *Nectanebo*, for 8 years.

Total, 20 years.

(c) The Armenian Version of Eusebius.

The XXX Dynasty consisted of 3 kings of Sebennytos.

1. *Nectanebes*, for 10 years.
2. *Teos*, for 2 years.
3. *Nectanebo*, for 8 years.

Total, 20 years.

Dynasty XXXI

Fr. 75 (a) (*from Syncellus)*. According to the Africanus.

The XXXI Dynasty[158] consisted of three Persian kings.

1. *Ôchus*[159] in the twentieth year of its sovereign power over the Persians he became king of Egypt, and ruled for 2 years.
2. *Arses*, for 3 years.
3. *Darius*, for 4 years.

Total years in book III, 1050 years[160] [850].

Here ends the History of Manetho.

(b) According to Eusebius.

The XXXI Dynasty consisted of three Persian kings.

1. *Ôchus* in the twentieth year of his sovereign power over the Persians conquered Egypt, and ruled for 6 years.
2. His successor was *Arses*, son of Ôchus, who reigned for 4 years.
3. Subsequently, *Darius* reigned for 6 years: he was put to death from Alexander the Macedonian.

These are the contents of the Third Book of Manetho.

Here ends the History of Manetho.

(c) The Armenian Version of Eusebius.

The XXXI Dynasty consisted of King Persians.

1. *Ochus* in the twentieth year of his sovereign power over the Persians took Egypt and held it for 6 years.
2. His successor was *Arses*, son of Ochus, who reigned for 4 years.
3. Subsequently, *Darius* reigned for 6 years: and was put to death by Alexander the Macedonian.

These are the contents of the Third Book of Manetho.

Manetho

The Holy Book

Fr. 76 (from Eusebius).

All Egyptian history and especially the details of his religion they are long exposed in Greek by Manetho the Egyptian, both in the ***Holy Book*** that in other his writings.

(From Theodoret)

Manetho organized the stories of Isis, Osiris, Apis, Serapis, and the other gods of Egypt.

Fr. 77 (from Plutarch, Isis and Osiris, Chapter 9).

Furthermore, the general belief is that the name of Amûn,[161] which we transform into Ammôn, it is a proper Egyptian name, the title of Zeus,[162] but Manetho di Sebennytos is of the opinion that this name has a meaning, “what is hidden” and “concealed”.

Fr. 78 (from Plutarch, Isis and Osiris, Chapter 49).

Some say that Bebôn[163] was one of Typhon's companions; but, Manetho states that Typhon himself was called Bebôn. The name means "control" or "prevention", and implies that, when the shares proceed in due time and successfully, the power Tifone hinders them.

Fr. 79 (from Plutarch, Isis and Osiris, Chapter 62).

The use in Egyptian is also similar. They often call Isis with the Athena's name, which expresses something from the meaning of "I am coming from myself, "[164] and is indicative of the car movement originated. But Typhon, as I have al- ready said, is called Sêth, Bebôn, and Smy, these names that imply some violent force e obstructive, or some opposition or overthrow. Furthermore, since Manetho records, which they call the magnet "the Bone of Horus", but of iron "the Typhoon e Bone". Just as iron is often it is attracted and conducted after the stone, but often still moves away and is rejected in the opposite direction, so the movement of the world that is healthy, good, and rational, at the same time it attracts, reconciles, and with persuasion softens the hard strength Typhoon; then again, when everyone has recovered themselves, it overthrows the other and reduces it to impotence.

Fr. 80 (from Plutarch, Isis and Osiris, Chapter 28).

Ptolemy Soter dreamed of having seen the colossal statue of Plato at Sinope,[165] even though he did not know what kind of form he had, not having never seen it before; and that he ordered to transport it as quickly as possible to Alexandria. The king had lost it and not he knew where to find it; but while he was describing the vision ai his friends, came forward a man who had traveled a lot, of name Sôsibius, who declared that he had seen a colossus in Sinope equal to what the king had dreamed of having seen. He therefore has sent Sôtelês and Dionisius, who after a long period of time e with difficulty, even if not without the help of divine providence, they stole the statue. When it was brought to Egypt and exhibited there, Timothy the exegete[166] (commentator or interpreter), Manetho[167] of Sebennytos, and their colleagues, judging from the Cerberus and the snake, they came to the conclusion that it was a statue of Plato; and they convinced Ptolemy that the god represented other not it was that Serapis. It is obvious that the identity of the names did not exist departing, but after being transported to Alexandria, has acquired the Egyptian name of Plato, that is Serapis.

Fr. 81 (from Aelianus)

I was also told that Manetho the Egyptian, who has achieved the apex of wisdom, he declared that one who tastes milk of sow is infected with leprosy or ringworm. All Asians, in fact, they detest these diseases. The Egyptians claim that the sow she is abhorred by both Sun and Moon; so, when the party is celebrated annual in honor of the Moon, they sacrifice pigs to the goddess, while in any other time they refuse to sacrifice this animal for the Moon or any other deity.

An Epitome of Physical Doctrines

Fr. 82 (from Diogenes Laërtius).

The Egyptians claim that the Sun and the Moon are gods, the first is called Osiris, Isis the latter. Referring to them darkly under the symbols of the scarab, the snake, the hawk, and other creatures, as Manethon states in his Epitome of Physical Doctrines.

Fr. 83 (from Eusebius).

The Egyptians say that Isis and Osiris are the Moon and the Sun; that Zeus is the name

they gave to the all pervading spirit, Hephaestus to the fire, and Demeter to the earth. Among the Egyptians the wet element it takes the name Ocean and its own river Nile; attributed the origin of the Gods.[168] At Air, once again, they say, they say, the name of Athena. Now these five deities, - I mean Air, Water, Fire, Earth and Spirit, - they cross the whole world, turning into different times, in different forms and forms of men and creatures of all kinds. In the same Egypt, they were born even mortal men with the same names of these deities: yes they called Elios, Cronus, Rhea, as well as Zeus, Hera, Hephaestus, and Hestia. Manetho writes a lot on this subject while Diodorus gives a summary report.

On the Holidays

Fr. 84 (from John the Lydian).

It must be understood that Manetho in his book On the Holidays, states that a solar eclipse exerts a fatal influence on
men in their heads and stomachs.

On the Ancient Rite and on Religion

Fr. 85 (from Porphyry).

The ritual of human sacrifice[169] in Heliopolis (Eileithyiaspolis)[170] in Egypt was suppressed by Amosis,[171] as Manethotestifies in the his book, On the Ancient Rite and on Religion. Men are been sacrificed to Hera: they have been examined, like the pure calves that are sought after and marked with a seal. Three men are been used to be sacrificed every day; but in their place, Amosis ordered that the same number of wax images it had to be offered.

Fr. 86 (from Plutarch, Isis and Osiris, Chapter 73).

Now many say that Typoon's soul has been divided between them animals; and this fable would seem to suggest that every nature irrational and bestial is part of the spirit of evil, and, for sweeten it, men tend and worship these animals. If it checks a long and severe drought,[172] bringing with it an excess of deadly diseases or other strange and inexplicable calamities, the priests take away some of the sacred animals in silence, under the cover of darkness, threatening them at first and trying to scare them; but, if the calamity continues, they consecrate the animals and slaughter them, meaning to inflict a kind of punishment on the spirit, or at least to offer a great atonement for the heinous crimes. Furthermore, at Eileithyiaspolis,[173] as Manetho he found, the living men burned, calling them "the followers of Typhoon "; and their ashes would be examined and dispersed at wind.

But this was done publicly in a set time, that is to say on the days of the heat wave; while the consecrations of sacred animals were secret ceremonies, which took place at irregular intervals according to the needs, unknown by the people common, except when the priests celebrate the funeral of Apis, and, showing some animals, they threw them together in the tomb at presence of everyone, believing that in this way Typhon was annoyed to limit his joy.

On the Preparation of the Kyphi

Fr. 87 (from Plutarch, Isis and Osiris, Chapter 80).

The Kyphi[174] is a mixture of sixteen ingredients: honey, wine, raisins, cipero [galingale?], resin, myrrh, aspalato,[175] seseli, lentils, bitumen, stramonium and laporia,

as well as both junipers, one called the largest, the other the smallest, the cardamom,[176] and the cinnamon [root of iris-root, or root of calamus].

[Criticism of Herodotus]

Fr. 88[177] (from Etymologicum Magnum).

The word λέων ("lion") comes from λάω, "I see": the animal has in fact he has the most acute sight, as Manetho says in his Critics to Herodotus and that the lion never sleeps. But this is difficult to believe.

Fr.207 (from Eustathius)

(Some say) that from λάω, "I see," derives not only λέων, but also λίς (a lion), according to Ôrus the grammarian,[178] because of the his acute sight; and add, as Manetho says in his Critics of Herodotus, that the lion never sleeps. This is difficult to believe.

Manetho

Appendix I

Pseudo-Manetho *(from Syncellus)*

It remains now to make brief excerpts from the works of Manetho on the Dynasties of Egypt. At the time of Ptolemy Philadelphus was designated high priest of the pagan temples of Egypt, and wrote from the inscriptions in the Seriadic earth,[179] traces, he says, in sacred language and with the sacred characters of Thoth, the first Hermes, and translated after the Deluge ... in hieroglyphic characters. When the work was organized in books from Agathodaemôn, son of the second Hermês[180] and father of Tat, in the shrines of the temples of Egypt, Manetho dedicated how much above to King Ptolemy II Philadelphus in his Book of Sothis, using the following words:

"For the great King Ptolemy Philadelphus Augustus.[181] Greetings to mine lord Ptolemy of Manetho high priest and scribe of the shrines sacred of Egypt, born in Sebennito and lives in Heliopolis. It's my duty, omnipotent king, reflect on such matters as you desired to get me to investigate. So, because you are doing research concerning the future of the uni- verse, in obedience to your command I will first make the Holy Books, which I have studied, written to you by your own ancestor, Hermes Trismegistus.[182] Farewell, please, my lord the king."

Such is his consideration of the translation of books written by according to Hermês. Subsequently Manetho also tells of five Egyptian tribes that formed thirty dynasties ...

(Fr. 2, follows directly after this.)

Manetho

Appendix II

Eratosthenes (?) (From Syncellus)

Fr. 7 (a)

King of Thebes.[183]

Apollodorus, the chronograph, recorded another dynasty of kings Egyptians, - the Theebans, as they are called - thir- ty-eight kings, ruling for 1,076 years. This dynasty began in the Year 2000 Mundi, and ended in the Year Mundi 3.045 [3.976]. Knowledge of these kings, he says, is from Eratosthenes taken in Egyptian documents and the lists, and by order of the king translated them into the Greek language, as follows:

Of the kings of Thebes in thirty - eight dynasties reigning 1,124 years later Dispersion,

1. The first was *Mênês* di Thebes, whose name, interpreted, means “perennial”. He reigned for 62 years. Year Mundi 2,900.

2. The second king of Thebes was *Athôthês*, son of Mênês, for 59 years. His name, interpreted, means “Born of Hermês”.[184] Year Mundi 2.962.

3. The third king of Thebes in Egypt was *Athôthês* II, for 32 years. Year Mundi 3.021.

4. The fourth king of Thebes was *Miabaês*, son of Athôthis, for 19 years. His name, interpreted, means “lover-bull”.[185] Anno mundi 3,053.

5. The fifth king of *Thebes* was Pemphôs (? Sempsôs, Semempsês), son of Athôthis. His name is “descended from Heracles”, and he reigned for 18 years. Year Mundi 3.072.

Fr. 13

6. The sixth king of Thebes in Egypt was *Momcheiri* of Memphis, in charge for 79 years. His name, interpreted, means “the head of the men “. He had great upper limbs (and therefore it was irresistible). Year Mundi 3.090.

7. The seventh king of Thebes in Egypt was his son, *Stoichos*. The name means “the insensitive Arês”. He reigned for 6 years. Year Mundi 3,169.

8. The eighth king of Thebes in Egypt was *Gosormiês*, whose name means “All-demands.” He reigned for 30 years. Year Mundi 3.175.

9. The ninth king of Thebes in Egypt was his son, *Mares* whose name means “gift of the sun” .[186] He reigned for 26 years. Year Mundi 3,205.

10. The tenth king of Thebes in Egypt was *Anôÿphis*, whose name means “revelry” .[187] He reigned for 20 years. Year Mundi 3.231.

11. The eleventh king of Thebes in Egypt was *Sirius*, whose name means “son of the iris of the eye”,[188] or, as others
say, “Free from the evil eye”. He reigned for 18 years. Year Mundi 3,251.

12. The twelfth king of Thebes in Egypt was *Chnubos* or Gneuros, who means “gold”[189] or “golden child” (or his son). He reigned for 22 years. Anno Mundi 3.269.

13. The thirteenth king of Thebes in Egypt was *Raÿôsis*, which means “The astute-authoritarian” .[190] He reigned for 13 years. Year Mundi 3,291.

14. The fourteenth king of Thebes in Egypt was *Biÿrês*, who reigned for 10 years. Year Mundi 3,304.

Fr. 17

15. The fifteenth king of Thebes in Egypt was *Saôphis*, “partyman”, or, according to some, “money procurer, trafficker”. He reigned for 29 years. Year Mundi 3.314.

16. The sixteenth king of Thebes was *Saôphis II*, who reigned for 27 years. Year Mundi 3.343.

17. The seventeenth king of Thebes was *Moscherês* (? Mencheres), “Gift of the Sun”, who reigned for 31 years. Year Mundi 3.370.

18. The eighteenth king of Thebes was *Mosthês* (? Mencheres II), who he reigned for 33 years. Year Mundi 3.401.

19. The nineteenth king of Thebes was *Pammês*, “as-leader”, who reigned for 35 years. Year Mundi 3.434.

Fr. 22

20. The twentieth king of Thebes was *Apappûs* (Pepi),[191] "the truly great". He, they say, has ruled for 100 whole years, except an hour. Year Mundi 3.469.

21. The twenty-first king of Thebes was *Echeskosokaras*, for 1 year. Year Mundi 3.569.

22. The twenty-second ruler of Thebes was *Nitocris*,[192] a queen, not a king. Her name means "the victorious Athena", she has reigned for 6 years. Year Mundi 3.570.

Fr. 33

23. The twenty-third king of Thebes was Myrtaeus (Amirteus), "gift of Ammôn," [193] for 22 years. Year Mundi 3.576.

24. The twenty-fourth king of Thebes was *Uôsimarês*, "Powerful is the Sun,"[194] for 12 years. Year Mundi 3.598.

25. The twenty-fifth king of Thebes was *Sethinilus* (Thirillus), who means "having increased its ancestral power," for 8 years. Year Mundi 3.610.

26. The twenty-sixth king of Thebes was *Semphrucratês*, which means "Heracles Arpocrate," for 18 years. Year Mundi 3.618.

27. The twenty-seventh king of Thebes was Chuthêr, "bull-lord",[195] for 7 years. Year Mundi 3.636.

28. The 28th king of Thebes was *Meures* (Mieirês), "loving the iris of the eye ", [196] for 12 years. Year Mundi 3,643.

29. The twenty-ninth king of Thebes was *Chômaephtha* (Tômaephtha) "World, loving Hephaestus," [197] for 11 years. Year Mundi 3.655.

30. The thirtieth king of Thebes was *Soicunius* (or Soicunis), † hochotyrannos, † (or Soicuniosochus the lord), for 60 years. Year Mundi 3.666.

31. The thirty-first king of Thebes was *Peteathyrês*, 18 for 16 years. Year Mundi 3.726.

Fr. 37

32. The thirty-second king of Thebes was *Stammenemês I* (Ammenemês I), for 26 years. Year Mundi 3.742.

33. The thirty-third king of Thebes was S*tammenemês II* (Ammenemês II), for 23 years. Year Mundi 3.768.

34. The thirty-fourth king of Thebes was *Sistosichermês*, "valiant Heracles "(Sistosis or Sesortôsis," valiant Hermês or Heracles "), for 55 years. Year Mundi 3.791.

35. The thirty-fifth king of Thebes was *Marês*,[198] for 43 years. Year Mundi 3.846.

Fr. 40

36. The thirty-sixth king of Thebes was *Siphthas*,[199] also called Hermês, "Son of Hephaestus" for 5 years. Year Mundi 3.889.

37. The thirty-seventh king of Thebes was *Phruorô* (Phuorô) or "the Nile, "for 5 (? 19) years. Year Mundi 3.894.

38. The 38th king of Thebes was *Amuthartaeus*, for 63 years. Year Mundi 3913.

[*Syncellus then adds more or less the same sentence like that cited in the beginning of Appendix II*: "These names, Eratosthenes taken from sacred scribes in Diospolis and translated from Egyptian into language Greek."]

Manetho

Appendix III

The Old Chronicle

(from Syncellus)

Now, among the Egyptians, an old chronograph is current,[200] with thewhich indeed, I believe, Manetho[201] has been misled.

In 30 dynasties with 113 generations, which include an immense one period of time [is not the same as Manetho's] of 36,525 years,[202] deals first with the Aeritae,[203] next with the Mestraei, and thirdly with the Egyptians. Its contents are more less as follows: -

Dynasties of the Gods according to the Old Chronicle

Hephaestus does not have an assigned period because it shines night and day. Elios [the Sun], son of Hephaestus, reigned for 30,000 years. Then Cronos(it is said) and the remaining gods, 12 in number, reigned in all for 3.984 years. Subsequently, the eight demigods were king for 217 years; is after them 15 generations of the Sotiaco cycle are reg- istered with 443 years.[204]

After to follow:

The Sixteenth Dynasty of King of Tanis, with 8 generations, for 190 years.

The Seventeenth Dynasty of the kings of Menfi, with 4 generations,for 103 years.

The Eighteenth Dynasty of the kings of Menfi, with 14 generations, for 348 years.

The Nineteenth Dynasty of the Kings of Diospolis, with 5 generations, for 194 years.

The Twentieth Dynasty of the Kings of Diospolis, with 8 generations, for228 years.

The Twenty-first Dynasty of the kings of Tanis, with 6 generations, for121 years.

The Twenty-second Dynasty of the kings of Tanis, with 3 generations, for 48 years.

The Twenty-Third Dynasty of the Kings of Diospolis, with 2 generations,for 19 years.

The Twenty-Fourth Dynasty of the Kings of Sais, with 3 generations, for 44 years.

The Twenty-fifth Dynasty of King Ethiopians, with 3 generations, for 44 years.

The Twenty-sixth King of Menfi dynasty, with 7 generations, for 177 years.

The Twenty-seventh Dynasty of King Persians, with 5 generations, for 124 years.

[The twenty-eighth Dynasty is not mentioned here - a king of Sais in office for 6 years.]

Then comes the Twenty-ninth Dynasty of the kings of Tanis with <7> generations for 39 years; and finally, the Thirti- eth Dynasty is composed of a king of Tanis for 18 years. The sum total of all Thirty Dynasties is 36.525 years.

If this sum is decomposed or divided, 25 times in periods of 1,461 years, reveals the periodic return of the Zodiac that is commonly indicated in the Egyptian and Greek books, that is, his revolution from a point back to that same point again, that is to say, the fiirst minute of the first degree of the equinoctial sign of the Zodiac, the Aries, as it is called by them, according to the story in the *Discourses Generali of Hermês and Cyranides.*

So it was, I suppose, what Claudius Ptolemy[205] has announced, astronomical tables must be calculated in periods of 25 years old…

So also the lack of harmony between such systems and ours Sacred Scriptures, as well

as between one system and an- other, can be explained with the fact that the Egyptian document, which is believed being very old, assigns an immense period to Hephaestus, and for the remaining 297 Dynasties 36.525 years, although Hephaestus ruled Egypt many years after the Deluge and the construction of the Tower, as it will be demonstrated in an appropriate place.

The illustrious Egyptian Manetho, wrote of these same 30 dynasties, and, of course, taking them as his starting point, e subsequently diverging widely into the dates it gives, such as you can learn from what I have already said, and from comments that will immediately follow. In his three books, 113 generations are recorded in 30 dynasties, and the time it assigns in total it amounts to 3,555 years, starting with the Year Mundi 1,586 and ends with 5,147 [5.141], or about 15 years before conquest of the world by Alexander the Macedonian.

If therefore the 656 years before the Flood are subtracted from this total, in order to compensate [with 1586] the 2,242 years from Adam to the Flood, - these 656 years can be mistakenly considered assigned or non-existent, - and 534 years from the Deluge to construction della Torre, the confusion of languages and the dispersion of the people, the birth of the kingdom of Egypt under the first will undoubtedly be found King Egyptian, Mestraïm, which Manetone calls Mênês, who had beginning in the year 2,776, the year of Adam, and continued to Nectanebô, the last king of Egypt. Thus the total sum from Mestraïm up to Nectanebô is 2365 years, which brings us, as it already does said, to the Year Mundi 5.147 [5.141], about 15 years before the reign of Alexander the Founder.

Manetho

Appendix IV

The Book of Sôthis[206] or Sothic cycle (*from Syncellus*)

The years of the kings of Egypt, called the ancient Mestraea.

1. *Mestraïm*, also called Menes, 35 years old.
2. *Kourôdês*, 63 years old.
3. *Aristarchus*, 34 years old.
4. *Spanius*, 36 years old.

5 and 6. Two kings, unregistered, 72 years.

7. *Ôsiropis*, 23 years old.
8. *Sesonchôsis*, 49 years old.
9. *Amenemês*, 29 years old.
10. *Amasi*, 2 years.
11. *Acesephthrês*, 13 years old.
12. *Anchoreus*, 9 years.
13. *Armiÿses*, 4 years.
14. *Chamoïs*,[207] 12 years.
15. *Miamûs*, 14 years old.
16. *Amesêsis*, 65.
17. *Usês*, 50 years.
18. *Ramesês*, 29 years old.
19. *Rames* (s) omenês, 15 years old.

20. *Usimarê* (s),[208] 31 years.
21. *Ramessêseôs*, 23 years.[209]
22. *Ramessamenô*, 19 years old.

He is the first Pharaoh mentioned in the Holy Scriptures. In his kingdom the patriarch Abraham went down to Egypt.[210]

23. *Ramessê Iubassé*, 39 years old.
24. *Ramessê*, son of Uaphrês,[211]29 years.
25. *Concharis*, 5 years.

In this fifth year of Concharis, the twenty-fifth king of Egypt, during the XVI Dynasty of the Sothic cycle as it is called from Manetho, the total of years since the first king and founder of Egypt, Mestraïm, is 700 belonging to 25 kings, ie starting from the cosmic general year 2,776, in which the Dispersion took place place in the year 34 of the reign of Arpacsad[212] and the fifth year of Páleg.[213] Then in succession there were 4 kings of Tanis, who they ruled Egypt during the XVII Dynasty for 254 [259] years, according to the following calculation.

26. *Silitês* (the first of the 6 kings of the XVII dynasty in Manetone), 19 years.
27. *Baiôn*, 44 years old.
28. *Apachnas*, 36 years old.
29. *Aphôphis*, 61 years old.

Some say that this king was at first called Pharaoh, and that in the fourth year of his reign, Joseph came as a slave in Egypt.[214] Joseph named lord of Egypt in the seventeenth year of his reign, having learned from he interpreted dreams and thus proved his divine wisdom. The Holy Scriptures, however, provide the name of the Pharaoh also to the King of Egypt at the time of Abraham.

30. *Sethôs*, 50 years.
31. *Cêrtôs*, according to Josephus, 29; according to Manetho, 44 years.
32. *Asêth*, 20 years.

This king added the 5 intercalary days a year: during his kingdom, they say, that the Egyptian year became a year of
365 days, having previously been accounted for with only 360 days. In his time the bull was deified and called Apis.

33. *Amôsis*, also called Tethmôsis, 26 years old.
34. *Chebrôn*, 13 years old.
35. *Amemphis*, 15 years old.
36. *Amensês*, 11 years old.
37. *Misphragmuthôsis*, 16 years.
38. *Misphrês*, 23 years old.
39. *Tuthmôsis*, 39 years old.
40. *Amenôphthis*, 34 years old.

This is the king who was reputed to be Memnôn and a statue speaker. Many years later Cambyses, the Persian king,
cut this off statue in two, believing that there was no witchcraft in it, like Polyaenus of Athens[215] reports. The Ethiopians, moving from the Indus River, settled nearby Egypt.

41 Ôrus., 48 years.

42. *Achencherês*, 25 years old.

43. *Athôris*, 29 years old.
44. *Chencherês*, 26 years old.
45. *Achêrrês*, 8 or 30 years.
46. *Armaeus*, also called Danaus, 9 years old.

This king, fleeing from his brother Ramses, also called Aegyptus, he was driven from his kingdom of Egypt and went to Greece. Ramesse, his brother, whose other name was Aegyptus, ruled Egypt for 68 years, changing the name of his country in Egypt. The previous it was Mestraea, and among the Aeria Greeks. Now Danao or Armaeus took posses- sion of Argo and, chasing Stenelo son of Capaneus, the Argives govern. His descendants were called in followed Danai to Euristeus, son of Stenelo, son of Perseus. Next to these, after Pelops the Pelopides succeeded in the kingdom: the first of these Atreus.

47. *Ramessês* also called Aegyptus, 68 years old.
48. *Amenôphis*, 8 years old.
49. *Thuôris*, 17 years.
50. *Nechepsôs*, 19 years old.
51. *Psammuthis*, 13 years old.
52. -----, four years.
53. *Cêrtôs*,[216] 20 years.221
54. *Rampsis*, 45 years old.
55. *Amensês*, also called Ammenemês, 26 years old.
56. *Ochyras*, 14 years old.
57. *Amendês*, 27 years old.
58. *Thuôris*, 50 years.

This is Homer's Polibus, which appears in the Odyssey as a husband of Alcandra: the poet tells how Menelaus and Elena lived with him in their wanderings after the taking of Troy.

59. *Athôthis*, also called Phusanus, 28 years old. In his reign some earthquakes occurred in Egypt, although in previously they were there strangers.
60. *Cencenês*, 39 years old.
61. *Uennephis*, 42 years old.
62. *Susakeim*,[217] 34 years.

This king brought by the Libyans, Ethiopians and Troglodytes[218] before Jerusalem.

63. *Psuenus*, 25 years.
64. *Ammenôphis*, 9 years old.
65. *Nephecherês*, 6 years.
66. *Saïtês*, 15 years old.
67. *Psinachês*, 9 years old.
68. *Petubastês*, 44 years old.
69. *Osôrthôn*, 9 years old.
70. *Psammus*, 10 years.
71. *Concharis*, 21 years old.
72. *Osŏrthôn*, 15 years old.
73. *Tacalôphis*, 13 years old.
74. *Bocchôris*, 44 years old.

This king made laws for the Egyptians: in his time it is reported that a lamb spoke.

75. *Sabacôn*, an Ethiopian, 12 years old.

This king, taking Bocchoris prisoner, burned him alive.

76. *Sebêchôn*, 12 years old.
77. *Taracês*, 20 years.
78. *Amaês*, 224 38 years.
79. *Stephinathês*, 27 years old.
80. *Nechepsus*, 13 years old.
81. *Nechaô*, 8 years old.
82. *Psammeticus*, 14 years.
83. *Nechaô II* (Pharaoh), age 9.
84. *Psamuthês* the second, also called Psammeticus, 17 years.
85. *Uaphris*, 34 years old.
86. *Amôsis*, 50 years old.

BIBLIOGRAPHY

1. C. Müller, *Fragmenta Historicorum Graecorum,* II (1848), pp512-616.
2. *Manethonis Sebennytae Reliquiae*, R. Fruin, 1847.

Greek text of the Epitome in:

3. G. F. Unger, *Chronologie des Manetho*, Berlin, 1867.

Greek text of the Lists of Kings in:

4. R. Lepsius, *Königsbuch der alter Ägypte*r, Berlin, 1858.

Greek text of religious writings in:

5. *Fontes Historiae Religionis Aegyptiacae*, Th. Hopfner, 1922-25.

Writings of Manetone and his works

1. Richard Laqueur in Pauly-Wissowa-Kroll, R.-E. XIV. (1928), under vacuum Manethon (1).
2. F. Susemihl, *Alex. Lit.-Geschichte*, I, 1891, pp608-616.
3. W. Otto, *Priester and Tempel im Hellenist. Aegypten* (1908), II pp215 f., 228 f.

Subsidiary Jobs

Josephus

- ed. Niese, Vol. V, 1889.
- ed. Thackeray (L. C. L., Vol. I, 1926).
- ed. Reinach and Blum (Budé, 1930).

Arnaldo Momigliano, J*ournal of Philology,* 59 (1931), pp485-503.

Syncellus or George the Monk, in *Corpus Scriptorum Historicorum Byzantinorum,* W. Dindorf, 129.

Heinrich Gelzer, *Sextus Julius Africanus*, 1880-89.

Eusebius, *Praeparatio Evangelica*, E. H. Gifford, 1903.

Eusebii chronicorum lib. I, A. Schöne, 1875.

Eusebius, *Chronicle* (in the Armenian Version):

(a) Latin translation of Zohrab-Mai, 1818 (in Müller's F. H. G. II).

(b) Latin translation of Aucher, 1818 (partly quoted in R. Lepsius, *Königsbuch* - see above).

(c) Latin translation by H. Petermann, in Schöne.

(d) German translation by Josef Karst in Eusebius, Werke V. Die Chronik, 1911.
Ed. Meyer, *Aegyptische Chronologie*, 1904 (Nachträge, 1907: Neue Nachträge, 1907). Translation of Alexandre
Moret, 1912.
Ed. Meyer, *Geschichte der Altertums 5*, I.ii, II.1, ii. James H. Breasted, Ancient Records, 1906.
T. E. Peet, H. R. Hall, J. H. Breasted, in the *Cambridge Ancient History*, Vols. I-VI.
A. Von Gutschmid, *Kleine Schriften*, IV, 1893.
For more jobs and articles related to Manetho, see the article of Laqueur, Pauly-Wissowa-Kroll, R.-E.

MANUSCRIPT

Syncellus
A = 1711 in Paris (dated A.D. 1021), from Scaligero and Goar, the former two editors. Editions: Paris, 1652; Venice, 1729.
B = 1764 of Paris - better manuscript than A.
G: means readings of Goar.
m: means conjectures and notes in the margins of the edition of Goar.
EUSEBIUS, Chronicle (Armenian Version) G = Codex Hierosolymitanus.
JOSEPHUS, *Contra Apionem*, I.
L = *Codex Laurentianus* plut. lxix.22 of the eleventh century.
Hafniensis, No. 1570, in Copenhagen, fifteenth century.
Bigotianus, known from the readings of Emerico Bigotiano.
Quotes from Eusebio (A.D. 264-340), sometimes better preserved in the Armenian version. Lat. = Latin version made by order of Cassiodorus, minister of Theoderic, c. TO. 540.
Editio princeps of Greek text (Basel, 1544).

List of abbreviated titles used in the references

Ann. Serv. Antiq. = Annales du Service des Antiquités de l'Égypte, Le Caire, 1900-.
Baedeker Otto = *Egypt and the Sûdân*, by Karl Baedeker (Translation English, eighth edition, 1929). Karst = Joseph Karst's German translation *Die Chronik*, in Eusebius, Werke, V, 1911.
P. Baden = F. Bilabel, *Griechische Papyri (Veröffentlichungen aus den badischen Papyrus-Sammlungen)*, Heidelberg,
1923-24.
P. Hibeh = Grenfell and Hunt, *The Hibeh Papyri*, I, 1906.
P. Mich. Zen. = C. C. Edgar, *Zenon Papyri in the University of Michigan Collection,* 1931.
P. Oxy. = Grenfell, Hunt, and Bell, *The Oxyrhynchus Papyri*, 1898-1927. Petermann = H. Petermann's Latin translation in Schöne (below).
Schöne = *Eusebii Chronicorum lib*. I, A. Schöne, 1875.
Syncellus = Syncellus or Petermann = H. Petermann's Latin translation in Schöne (below).
Schöne = *Eusebii Chronicorum lib.* I, A. Schöne, 1875.
Sincello = Syncellus or George the Monk, in *the Corpus Scriptorum Historicorum Byzantinorum*, W. Dindorf, 1829.

Other bibliographic sources:
Alan Gardiner, *La Civiltà Egizia*, Einaudi 1997
Nicolas Grimal, *Storia dell'Antico Egitto*, Laterza Publishers 2011
Pascal Vernus and Jean Yoyotte, *Dizionario dei Faraoni*, Editions Arkeios 2003
Boris de Rachelwiltz, *The Ancient Egyptians,* Mediterranean Editions 1987
Internet sources
http://leonardolovari.altervista.org/
https://it.wikipedia.org

---

1 Syncellus: George Syncelluslus has been a monk for many years in Judea. He then came to Constantinople to cover, from 784 to 806, the sinister charge of Patriarch Tarasius. The sincron, that is, the personal secretary, was the most important person in the ecclesiastical hierarchy, inferior to the patriarch himself, who was usually the designated successor. George Syncellus, however, did not succeed at Tarasius but retired to the monastery where he wrote his chronicle selection (Ἐκλογὴ τῆς χρονογραφίας), a universal story covering the years from the creation of the world to the realm of Diocletian.

2 Syncellus, p.26.

3 The Greek word νομός means an Egyptian divide, called in ancient Egypt, a district that corresponds largely to a county in England. Plinio (Hist. Nat. 5, 9) refers to the nomes as praefecturae oppidorum.

4 Sebennytos was home to the XXX dynasty, and therefore a place of great importance, just before the time of Manetho.

5 For the "large houses where the priests had lived" See Strabo, 01.17.29. According to Herodotus (II.3.1), "The inhabitants of Heliopolis are considered to be the most learned of the Egyptians.

6 The first news on Serapis is given by Macrobius, Sat. I.20.16.

7 Cf. Lafaye, Histoire du Culte des Divinities d'Alexandrie (1884), p16 n. 1: "In any case, there is no doubt that adepts of Alexandrian worship
had great veneration for Manetone, and regarded him to some extent as their patriarch."

8 A work was erroneously attributed to antiquity (by Suida, see p. X) to Manetho of Sebennytos, is the Ἀποτελεσματικά, in 6 books, an astrolo- gical poem in hexameters about the influence of the stars.

9 Or notes on Egypt. There are two variants of the Greek title: Αἰγυπτιακά (Josephus in P. 42) and Αἰγυπτιακὰ ὑπομνήματα (*Aegyptiaca monu- menta, Eus in Fr. 1*) with a possible third form Αἰγυπτίων ὑπομνήματα (*Aegyptiorum Monumenta*, Eus., P359).

10 For a late work later, Κεστοί, see P. Oxy. III.412 (between 225 and 265 AD); and Jules Africain, *Fragments des Cestes*, ed. J.-R. Vieillefond,
Paris, 1932.

11The Armenian MS. G (Codex Hierosolymitanus) printed by Aucher (1818) was dated by him between 1065 and 1306 AD. Karst cites readings
from this and two other Armenian manuscripts. But variations are relatively unimportant.

12Herodotus (II.100; 142) speaks of a scroll of papyrus (Βύβλος) containing a list of 331 re. Diodorus (I.44.4) tells of "stories (ἀναγραφαί) handed down in sacred books" (ἐν ταῖς ἱεραῖς βίβλοις), giving every king importance, character, and works, as well as the duration of his kindom.

13 See Annals of the Kingdom of Thutmosi III (Breasted, Ancient Records, II, §§ 391-540): This important historical document of 223 lines is engraved on the walls of a corridor in the temple of Amun at Karnak, "demonstrates the injustice of criticism That the Egyptians were incapable of giving a clear and brief account of a military campaign."

14 The pre-dynastic period begins with a group of gods, "which consists of the Great Enneade of Heliopolis in the form in which it was wor- shiped at Menphis" (T.E. Peet, *Cambridge Ancient History*, I P250). After summarizing §§ 1-3, Peet adds: "There is little to be done from the historical point of view." See *Meyer, Geschichte des Altertums*5, I.ii P102 f. For the Egyptian traditions of the pre-dynasty period. In the papyrus of Turin the Gods are reported in the same order: (Ptah), King (Shu), Geb, Osiris, Seth (200 years), Horus (300 years), Thoth (3,126 years), Ma'at, Har, Total See Meyer, Aeg. Cron. P116, and cf. Fr. 3.

15 The name Bydis seems to be the Egyptian bỉ ty "re, the title of king of Lower Egypt: see the *Stone of Palermo*, and cf. Herodotus, IV.155,"Libyans call their King 'Battos'" (Fr. Newberry). Biting appears in the

late period as a translator or interpreter of hermetic writings: see Iamblich. De Mysteriis, VIII.5 (= Scott, *Hermetica*, IV p34), where the prophet Bitys is said to have translated [for King Ammon] a book (*The Way of the Most High Things*, namely a treatise on theurgical or supernatural means To reach the union with the Demiurge) he found inscribed in hieroglyphics at a sanctuary at Saïs in Egypt. See pseudo-Manetho, App. I.

16 There is no evidence that the Egyptian year was always one month: there were brief years (each of 360 days) and long years (see Fr. 49)

17 See *Excerpta Latin Barbari* (Fr. 4) for the Beginning of this Dynasty: "... First, Anubi".

18 Confirmed by the *Papyrus of Turin,* Col. II: "Menphis".

19"Demigods" should be in the appendage of "Spirit of Death" (νέκυες ἡμίθεοι), as in *Excerpta Latina Barbari* (Fr.4) and African (Fr.6.1).

20 The exact total of the items provided is 11,025 years. So even 24,900 *infra* is a round number for 24,925.

21 Boeckh, *Manetho und die Hundssternperiode*, p85, corrects this to 2.046

22 Mestraïm: The Mizraim of O.T. Genesis x.6: Arabic Miṣrun, Cuneiform Musk, Maize (Egypt). Mizraim is a name in a dual form, perhaps to be explained in reference to the two great divisions of Egypt, High and Low.

23 Panodorus (395-408 BC) and the contemporary Annianus were Jewish monks who wrote on the Chronology in order to harmonize the Chal- dean and Egyptian systems with that of the Jews. Panodorus used (and perhaps composed) the *Book of Sôthi*

24 Ἐγρήγοροι, «The Watchers, Angels» - in *Enoch*, 179, of the angels fallen in love with the daughters of men. The Greek word Ἐγρήγοροι is
a mockery of the Aramaic word used in *Enoch*, 179.

25 Total, 969 years.

26 Total, 214 years. Total of Gods and Demigods, 1,183 years. See Fr. 2.

27 This extract drawn by an anonymous and ignorant scribe depends chiefly on African. See Weill, *La Fin du Moyen empire égyptien*, pp640, 642 f., 655 f. Gelzer and Bauer have inferred that the Greek story translated by Barbarus was the work of Egyptian Annianus monk, or at least one source derived from it (Laqueur, R.-E. XIV 1, 1.081).

28 The actual total of the items provided is 1,150 years.

29 The translation follows the original restored Greek.

30Apion the grammar, born in Egypt, lived in Rome at Tiberius, Gaio, and Claudio's time: Tiberius called him the nickname "cymbalum mun- do". As leader of anti-Jewish movement, Apione was later attacked by Josephus in his *Contra Apionem.*

31This seems to be the length of the realm of Amosis, not of Inaco. Cf. Fr. 52, 1, where African as recorded by Syncellus, omits the number of years.

32 The totals provided by Barbarus are typically those of African. Barbaro omits the VIIth dynasty of Manetho; And Potestas X is explained by Gelzer (*Sextus Julius Africanus,* p199) as X of Manetho + XI + Ammenemes (16 years) = 244 years. Total, 2,300.

33 The total present value of the items supplied is 2,260 years.

34 Potestas XI is the XIIth Dynasty of Manetho. Barbarus then gives the XII-XVIII Dynasties: totals (corrected by Meyer, *Aeg Chron*. 99, n. 2) are-XII. 160, XIII.453, XIV.184, XV.284, XVI.518, XVII.151, XVIII.262 (+XIX.209).Total sum for the 2nd Book, 2,221 years;cf.Fr.55Africanus,56Eus.(Arm.) 2,121 years. The names of Potestates XII-XVII, or XIII-XVIII dynasties, coming from some other source that Manetho: (App. IV) the Tanites of Potestas XIII or Dynasty XIV appear to correspond with the Hyksos, just like in the book of Sothis; While others may be local dynasties of the Hyksos era. The kings of Hermupolis (Potestas XVII) apparently indicate the kings of the eighteenth dynasty, whose names indicate the worship of the Moon-goddess' Ioḥ and Thoth of Hermopolis (Meyer, P326 *Gesch*.)

35 The total current total of the items provided is 1,420 years.

36 The Palephate of Egypt, or Athens, wrote about Egyptian theology and mythology, c. 200 BC, - more than seven centuries before Malalas
himself (c. 491-578 d.C.).

37 Arfacsad, son of Sem: O. T. Genesis x.22. "Arfacsad" is probably a mesopotamian name. According to the biblical account, Arfacsad was
born 1,656 years after creation, then in the same year of the Universal Flood.

38 N. T. *Luke* iii.36

39 Eusebius calculates 2,242 years from Adam to the Flood, and 942 years from the Flood to Abraham.
40 Dynasties I and II, the Tinites: c. 3200- c. 2780 B.C.
41 Tini (Egyptian name: Tjeni), near Girga, about 500 km south of Cairo, the capital of the Tini mansion, and the seat of the 1st and 2nd Dynas- ties. The Dynasty I Necropolis was near Abydos.
42 Building of the palace at Memphis from Men or Menes, Herodotus, II.99, Josephus, Ant. VIII.6.2 (155); From his son Athôthis, says Manetho; By Uchoreus, Diodorus Siculus. I.50.
43 Kôchômê has been identified with Saqqara.
44 These forms are really genes of Usaphaïs and Miebis names.
45 The actual total of the items provided, was 263 years.
46 The actual total of the items provided was 258 years.
47 Karst gives 270 years as the total transmitted in the Armenian version. The total of the items mentioned above is 228 years.
48 II Dynasty II, (2780 BC). For identification with Monuments, etc., see Meyer, *Geschichte*, I.ii p146; He identifies (1) Boêthos, (2) Kaiechôs or Kechôus, (3) Binôthris, (4) Tlas, (5) Sethenês, (7) Nephercherês, (8) Sesôchris. For (1) (5), see G.A. Reisner, *The Development of the Egyptian Tomb,* 1936, p123.
49 Bubastis or Bubastis (Baedeker, P181), near Zagazig in the Delta: Anc. Egyptian Per-Betting, Pieces of Ezekiel xxx.17. See also Herodotus,
II. 60, 137 f. The Kings of the XXII Dynasty resided in Bubastis. ... The earthquakes have always been rare in Egypt (Euseb, Chron. Graec, p.42, 25, Plinio, HN II.82, but Bubastis is located in an unstable region: see HG Lyons in the *Cairo Scientific Journal*, 1907, P182, is located on a muddy line that runs to Crete. A deep drilling made at Bubastis did not reach the rock.
50 The cult of Apis is also preceded by the Second Dynasty: see the Stone of Palermo, Schäfer, p21, n. 12 (in the realm of Udymu). For Apis, see Herodotus, II.153, and Diodorus Siculus 84 I., 85 (where all three animals are mentioned). The goat is a cult animal in very ancient times: cf. Herodotus, II.46.
51 There are no names of queens recorded in the Royal Lists of Abydos and Karnak. Herodotus (II.100) records a queen: Diodorus Siculus I.44 (from Hecataeus), calculates the number of 5 Egyptian queens.
52 The stature of each king is said to be recorded in the records spoken by Diodorus Siculus, I.44.4.
53 The Old Kingdom, Dynasties III-V: c. 2780-c. 2420 a.C. III Dynasty, c. 2780-c. 2720 a.C. For monumental identification and other evidence, see Meyer, *Geschicht 5*, I.ii p174: Identifies (2) Tosorthos (Zoser I - "the Saint"), and argues that (1) Necherôphês is the name of Kha'sekhemui, (6) Tosertasis can be Zoser II Atoti, and (9) Kerpherês can be Neferkerê II.
54 Zoser was not the first stone block builder; his predecessor, Kha'sekhemui, used squared blocks of limestone for building; See Petrie, *Royal Tombs*, p13. Granite blocks had already formed the wedge of the tomb of Udymu (The Dynasty). Two tombs of Zoser are known: (1) a mastaba at Bet Khallaf near Tini (Baedeker, P231), see J. Garstang; *Mahâsna and Bêt Khallâf*; And (2) the famous pyramid of Saqqara, which was the work of the great architect Imhotep (Baedeker, p156 f.).
55 The Fourth Dynasty, c. 2720-c. 2560 a.C. For monumental identification and other evidence, see Meyer *Geschichte*, I.ii p181: Identify (1) Soris (Snofru), (2) Suphis I (Cheope, Khufu), then after Dedefre '(not quoted by Manetho), Suphis II (Chefren), (4) Mencheres, and (uncertain identification), (7) Sebercherês (Shepseskaf). For (3) Chefren and (4) Menkaure, Diodorus I.64 gives good variants (3) Chabryês and (4) Mencherinus. On the History of the Fourth Dynasty, see Reisner, Mycerinus (see below, footnote 2), pp243 segg. Reisner reads the name Dedefrê in the form of Radedef, and identifies it with Ratoisês. The Greek stories of the oppression of Egypt of Cheops and Chefren, etc., are thought to be the inventions of dragomanni (interpreters). Cf. Herodotus, II.124 (contempt for the gods), 129 (Menkaure), with notes of How and Wells. African has also acquired as a treasure the Cheope's "sacred book".
56 On the Pyramids of Giza, see Baedeker, pp133 pp.; Noel F. Wheeler, "Pyramids and Their Purpose," *Antiquity*, 1935, pp5-21, 161-189, 292-304; And for the fourth king of the Fourth Dynasty see GA Reisner, Mycerinus: *The Temples of the Third Pyramid at Giza*, 1931. Despite their colossal dimensions and the wonderful construction, the Pyramids have not escaped any deductions: Frontinus (De Aquis, I. 16) compares "useless pyramids" with "the indispensable structures" of the various aqueducts in Rome; And Pliny (H.N. 36, 8, § 75) finds in the pyramids "an ostentation of useless and foolish real wealth". But the pyramids have in any case retained the names of their builders, in particular Cheops, for all future ages, "The Great Pyramid is the oldest and the most impressive testimony of the definitive birth of a society organized

by chaos Prehistoric and local conflict "(JH Breasted, *History of Egypt*, p119).
57 Africanus has gone from Palestine to Alexandria, attracted by the fame of philosopher Heraclas, Bishop of Alexandria: see Eusebius, *Hist. Eccl.* VI.31, 2.
58 V Dynasty c. 2560-c. 2420 a.C. For monumental identification and other evidence, see Meyer, *Geschichte*, I.ii p203: his list is composed of:
(1) Userkaf, (2) Sahurê ', (3) Nefererkerê' Kakai, (4) Nefrefrê 'or Shepseskerê ', (5) Kha'neferrê', (6) Neweserrê 'Ini, (7) Menkeuhor (Akeuhor),
(8) Dedkerê' Aso, (9) Unas.
59 The total period is 218 years; But if the first King of the Sixth Dynasty is added to the realm of Othoês, the total will be 248 years.
60 In Eusebius chronology, the V Dynasty is suppressed: the kings he mentions belong to the VI Dynasty.
61 Karst translates Armenian as a reference to the sixtieth year, "began to rule at the age of 60"; But Aucher's Armenian text has the equivalent
of sexennis, "six years old" (Margoliouth).
62 Dynasties VI-VIII, the last Menphites, c. 2420-c. 2240 a.C. VI Dynasty Meyer (*Geschichte*, I.ii p236) identifies it as follows: (1) Othoês (Teti or Atoti), then after Userkerê ', (2) Phius (Pepi I), (3) Methusuphis (Merenrê' I) (4) Phiôps (Pepi II), (5) Menthesuphis (Merenrê 'II), (6) Nitocris. Sethe (*Sesostris*, p3) draws attention to the intentional differentiation of the same family-name - Phius for Pepi I, Phiop for Pepi II; So too (3) Methusuphis and (5) Menthesuphis and cf. *Infra* on Psametik in the XXVI Dynasty. Are these variations due to Manetho or its source?
63 Nitocris is without doubt the Neit-oḳre (t) of the papyrus of Turin: the name means "Neith is excellent", and it was a favorite name under the Dynasty Saitica (Din. XXVI) dedicated to the cult of Neith. See Herodotus, II.100, 134, Diodorus Siculus I.64.14 (if Rhodôpis is to be identified with Nitocris), Strabo 17.1.33 (like a Cinderella story), Pliny, N.H. 36.12.78, and G.A. *Wainwright, Sky-Religion*, PP41 ff.
64 The VII Dynasty, a mere interregnum, or confusion, until a king has gained supreme power.
65 Dynasty VIII, according to Barbaro (Fr. 4) fourteen kings for 140 years: Second Meyer, probably eighteen kings who reigned for 146 years. "The Papyrus of Turin closes the first great period of Egyptian history, at the end of what appears to be the eighth Dynasty of Manetho (the last of the Menphites)": 955 years from the I Dynasty to Dynasties VII and VIII. (H. R. Hall of C. A. H., pp298, 170). See A. Scharff in J. *Eg. Arch. XIV, 928, P275.*
66 Dynasties IX and X c. 2240-c. 2100 a.C. - Two series of nineteen kings, both of Heracleopolis (Baedeker, P218), near the modern village of Ahnâsia (Ancient Egyptian Hat-nen-nesut), about 120 km south of Cairo, c. 15 km to South at the entrance to Fayum. The papyrus of Turin gives eighteen kings for Dynasties IX and X, unlike Manetho, which is thirty-eight. The Manetonian tale of the 9th Dynasty is best preserved by Africans. Barbarus has almost the same figures, twenty kings for 409 years.
67 Achthoês: in the papyrus of Turin Akhtôi (P247 Meyer, *Geschichte*, I.ii, three kings for this name). Meyer hypothesizes that the "cruelty" of Achthoês can be oppression or violence of feudal nobility.
68 XII Dynasty, c. 2000-1790 a.C. (Meyer, *Geschichte*, I.ii p270). Including Ammenemês which Manetho inserts between the XI and XII dy- nasty. There are eight rulers in the XII Dynasty. Sesostris II (Missed by Manetone), (5) Sesostris (Senwosret), (1) Ammenemes (Amenemhet I),
(2) Sesonchosis (Senwosret o Sesostri I), Ammanemis, Amenemhet II, III), (6) by Manetone Lamarês and Amerês (Amenemhet III, Nema'trê '), (7) Ammenemês (Amenemhet IV), (8) Scemiophris (Queen Sebeknofrurê). For (5), the great Sesostris (1887-1850 BC) from Herodotus, II.102, Diodorus Siculus I.53 ff., See Sethe, Unters. zur Gesch ... Aeg. II.1, and Meyer, *Geschichte*, I.ii P268. The name of Ameenhet reveals its origin in Thebe; has removed the capital north to Dahshur, in a more central position - "Controller of the Two Lands", as it indicates its Egyptian name. Thus the kings of the XII Dynasty were kings coming from Thebes, but they ruled at Dahshur. In the XII Dynasty, the conquests of the VI Dynasty were extended to the south; and Sesostris III was the first Egyptian king to conquer Syria.
69 See A. de Buck (*Mélanges Maspero*, Vol. I, 1935, 847-52.) For a new interpretation of the purpose of Amenemmes' Education: in this political pamphlet, the dead king speaks from the tomb in support of his son Sesostris, now holding the throne, despite the strong opposition, denounces with violence the unruly ruffians who have killed him. It seems likely that Maneton's note refers to the death of Ammenemês I (Battiscombe Gunn).
70 See Ägyptische Inschriften aus den Museen zu Berlin, the P257, for a *stele* at Semneh with an inscription

in which the great Sesostri casts contempt on his enemies, the Nubians.
71 For sex symbols represented on columns, see Hdt. II.102, 106, Diodorus Siculus I.55.8: cf. the representation of mutilated prisoners on one of the walls of Ramesseo, Diodoro Siculo. I.48.2. It was suggested that Herodotus, who saw Sesostri's pillars in Palestine, may have exchanged an Assyrian relief with an Egyptian.
72 The Labyrinth is correctly attributed by Manetho to Amenemhet III, which built it as his funeral temple (in contrast to Herodotus II.148, which assigns this monument to Dodecarchy). The Fayum was a great place during this dynasty, from Amenemhet onwards. The description of nomo as "Arsinoïte" was often suspected as a subsequent interpolation; but if "Arsinoïte" was used by Manetho himself, it gives as date of his life the year 256 aC when Ptolemy Philadelphus commemorated the Queen Arsinoe (270 BC) in the new name of the man. (*Cf* Intro P. xiv for a possible reference to Manetho, Egypt's historian, in 241 BC)
73 The elements provided add 182 years.
74 The Armenian has here a word for "suffering" or "torment" (Margoliouth): - "... He incursed their oppression through (or through)" Karst
expresses the general meaning.
75 XIII dynasty, 1790-c. 1700 a.C. In the papyrus of Turin there is a corresponding group of sixty kings: see the list of Meyer, *Geschichte*, I.ii pp308 f., One of which is a name ending in the middle, perhaps Dedumes, King Τουτίμαιος of Fr. 42. The twenty-fifth kings in the papyrus of Turin, Col. VII, Kha'neferrê Sebekhotp IV, is probably the King Chenephrês of which Artapanus (1C aC) says he was "king of the regions above Menfi (because they were in that time many kings in Egypt) "during the life of Moses (Artapanus, *Concerning the Jews*, quoted by Eusebius, *Praepar Evang* IX.27: see also Clement of Alexandria, Strom, I.23, 154).
76 Dynasties XIV-XVII, Age of Hyksos: c. 1700-1580 B.C. Nobody knows the kings of the XIX Dynasty, whose seat was in Xois (Sakha) in the West Delta - an island and the city in the Sebennitic man (Strabo, 17.1.19). They were not rulers of Egypt, but probably only of the Western Delta. At that time there was, probably, another contemporary dynasty in Upper Egypt (the XVII dynasty of Manetho).
77 The invasion of the Hyksos took place at some time in the 13th Duchy: hence the subsequent anarchy in a period of foreign domination. The Egyptians later looked back on it as the Jews did on Babylonian captivity. The lively desire of the Egyptians to forget the usurpation of Hyksos, explains in part to us what has really happened: "It is with a lack of will that they give of the story of events." (Peet, *Egypt and the Old Testament,* p69). In Egyptian texts, the "infamy" (Hyksos) has been referred to as'Amu, a title also given to Hittites and their Ramses II allies in the Battle of Kadesh's Battle (ed. Kuentz, § 97). Perhaps they were matched with the Hittites who in 1925 BC finally brought the kingdom of Babel. Certainly, with many Semites the Hyksos came to Egypt: some of the Hyksos Kings have Semitic names. For the presence of important Hurrita elements among Hyksos, see E.A. Speiser, "Ethnic Movements," in *Ann. of Amer. Sch. of Or. Res*. XIII (1932), p51. The Hyksos brought with them from Asia their tribal god, who was assimilated to the Egyptian Seth, the god of foreign countries, the desert, and the enemy. In the first half of the II millennium BC the Hyksos ruled a great kingdom in Palestine and Syria (Meyer, *Geschichte*, I § 304); and when their power was broken by the arrival of hostile tribes, Re Amosis took advantage of hunting the Hyksos from Egypt (A. Jirku, "Aufstieg und Untergang der Hyksos", in Journ. of the Palestine Orient. XII, 1932, p60).
78 Cf. *Manetho*, Fr. 88.
79 This story of the Hyksos invasion is obviously derived from Egyptian popular tales, whose features are deeply impressed upon them. Meyer (*Geschichte*, I.ii, p313) cites letters and inscriptions of passages of style and similar content, eg Pap. Sallier I, describing the war with the Hyk- sos, and mentioning "The Lord Apocus in Auris (Avaris)," and an inscription by Hatshepsut by Speos Artemidos, referring to the occupation of Auaris. See Breasted, *Ancient Records,* § 24, §§ 296 ff. Meyer adds that he would not be surprised if Manethon's description reappeared word for word one day in a papal papier. Cf. § 75 ὁ θεός: § 76 the crimes of the Hyksos (Fr. 54, § 249, those of the Solomites and their Contaminated Allies: § 77 Upper and Lower Territories: §§ 78, 237 religious tradition to explain the name of Auaris and his dedication to Typhon: § 99 phrases about Seth›s military expeditions: § 237 the form of the sentence ὡς χρόνος ἱκανὸς διῆλθεν, and many other passages. See also Weill, *Le Fin du moyen empire égyptien,* pp76 ff.
80 The success of the Hyksos may have been due to the superiority of archery and the use of horse-drawn wagons previously untouched in Egypt (Maspero, *Hist Anc* II p51; Petrie, Hyksos and Israelites Cities, p70; HR Hall, *Anc. Hist. Near Eas*t, P213), as well as bronze superior weapons (HR Hall, CAH I P291 No. 312

f.).
81The name may be Semitic (*cf*. Hebr. Shallit), but it was not found on the moon. Perhaps it is not strictly a proper name, but rather a title such as “the prince”, “general”, “sultan” that derives from the same root.
82Cf. § 90. Manetho historically considers the Greek tales of the great Assyrian Empire of Nino and Semiramis. The period here referred to is much earlier than when Assyria began harassing the Mediterranean regions.
83 If “Saite” iscorrect here, it has nothing to do with the famous Sais, but is probably used for “Tanite”: cf. Herodotus, II.17, Strabone 17.1.20 (P. Monnet in *Revue Biblique*, XXXIX 1930). The name Sethroïte (Fr. 43, 48, 49) is in E. Delta, adjacent to the Tanite nomo. For Sethroê see H. Junker, *Zeit. f. AG. Sprache* 75, 1939, p78.
84 Auaris, in Ancient Egypt Hetwa’ret, “the city of the desert stripe”, but this meaning does not explain the “religious tradition”. (Older in- terpretations, “home of the flight”, “leg house”, have been attached to the legend of Seth-Tifone: See No. 3 below). Tanis was a stronghold of Hyksos: in O.T. *Numbers* xiii.22 “Now Hebron (in St. Palestine) had been built seven years before Tanis in Egypt,” Zoan is Tanis (Dja’net), and the statement probably refers to the Hyksos period. Sethe cautiously said, “Seth is the god of the cities Hyksos, Tanis and Auaris.” Meanwhile, a new identification of Pi-Ra’messês had been suggested: from the digging M. Hamza (*Annales du Service des Antiquités de l’Egypte* , XXX 1930, p65) where he found evidence trying to identify Pi-Ra’messês with the palace of Ramses II at Tell al-Yahudîya, near Kantîr, c. 25 kilome- ters south of Tanis; and William C. Hayes (*Glazed Tiles from a Palace of Ramses II at Kantîr*: *The Metropolitan Museum of Art Papers,* No. 3, 1937), supports this theory that Kantîr was the residence of the Ramessid kings in the Delta of Egypt, emphasizing c ‘is an almost uninterrupted series of Ramessid real monuments covering a period of nearly 200 years. In 1906 Petrie discovered a large fortified camp of the Hyksos era and a cemetery in Kantîr: see Petrie, *Hyksôs and Israelite Cities*, pp3-16 (the fields with field embankment were built with the aim of protecting it from an army of wagons).
85 These Hyksos Bnôn and Apachnan names are inexplicable. Apoplees (the name of different kings - at least three), and perhaps Asêth (Assis), seem to be purely Egyptians: Iannas is supposed to be Khian, whose scroll is coiled surprisingly and significantly on the cover of an Alabastron oil and perfumes) in the Minosse Palace in Knossos (Crete), as well as on a basalt lion from Baghdad. Su Khian, see Griffith in *Proc. Of Soc. Of*
Bibl. Arch. XIX (1897), pp294 f., 297.
86 Hyksos, “rulers of foreign lands” (Erman-Grapow, *Wörterbuch*, III p171, 29). Another form of the name, Hykussôs, is preserved by Eusebi- us, but it is not certain that the medial - indeed authentic - the Egyptian plural (Meyer). HYK = govern a people of shepherds.
87 Josephus, in the revision this treatise just as he reviewed his Antiquities, seems to have used a second version of *Aegyptiaca* of Manetho. Have you ever had Josephus the original work of Manetho? Laqueur feels more likely that Josephus, has consulted Manetone reviews made from an anti-Semitic point of view, see Intro. p. xviii. From the third century BC there was a vast literature on the origin of Jews.
88 The reference is to the Egyptian word h’K, “booty”, “prisoners of war”.
89 This number of years, too high for the duration of the Hyksos domain in Egypt, might perhaps refer to the entire period of their domination in Pestina and Syria: see A. Jirku, in *Journ. of the Palestine Orient. Soc*. XII, 1932, p51 n. 4.
90 Lit. “with a circumference of 10,000 artirae”. The text (which can not be attributed, as is obvious to Manetho - τὴν περίμετρον must be a rear attachment), implies misuse of arūra as a measure of length; is, in fact, a surface measure, about half a acre (2,000 m²).
91 240,000 - the number of the garrison mentioned in § 78, where they are described as “opliti” (soldiers)
92 The name of the city is quoted in the Letters of Amarna in the form of “Urusalimmu”, the earliest literary mention of Jerusalem.
93 Cf. O. T. Genesis xlvi.32-34, xlvii.3.
94 The reference seems to be that of Fr. 54, § 227 ff., But ἐν ἄλλοις usually refers to a separate work.
95 African provides a less correct list of Jusephus (see Apophis’s end to the end): more corruption is available in Eusebius (Fr 48) and in the *Sothis Book.*
96 This Hyksos King’s Phenicia origin statement was generally discredited until recently: Ras-Shamra’s tablets, which involve a surprisingly similar pantheon to Hyksos, have shown that the Hyksos were closely linked to the Phoenicians.

97 Saite is the correct name, unlike “Tanite”, is mentioned in the Egyptians of the Old Kingdom. For the famous Sais, the seat of the XXVI Dynasty

98 Archlês here, and in Eusebius (Fr 48), corresponds to Assis (or Aseth) in Josephus (Fr. 42, § 80).

99 The length of the kingdom (61 years, as in Josephus) leads to the belief that Africanus has transposed Apophis from 4th to 6th; but in

fact the last king Hyksos we know by name was called Apepi.

100 Barbarus gives 318 years (p23, XV); Meyer assumes that the true number is 418 (Aeg Chron. P99). Contrary to Fr. 42, § 84 (511 ye- ars).

101The Armenian text of this sentence is rather difficult, but Professor Margoliouth, pointing out that the present infinite Armeno is used here for the perfect, endorses this interpretation. Karst translates Armenian in the following sense: “These kings are ruled by Joseph to govern Egypt”.

102 The addition of 5 days (not 6, as above) to the 360-year short year was made long before the age of the Hyksos: it dates back to at least the Pyramids, and probably even before. The introduction of the calendar, comparing the moon and solar times, perhaps already in 4.236 BC, was believed to give the first date in human history: see Gordon Childe, *New Light on the Most Ancient East*, 1934, pp 5 f .

103 The New Kingdom: Dynasties XVIII-XX: c. 1580- c. 1100 a.C. Dynasty XVIII c. 1580-1310 a.C. For the identification with monumental proofs that is firmly established, see Meyer, Geschichte, II.1, P78: the names and order of the first nine kings are: (1) Amosis (Chebrôn is inexplicable), (2 (6) Thutmosi III (corresponding to Mêphrês), (3) Thutmosi I, (4) Tutmosi II, (5) Hatshepsut (apparently Manetho, Amessis or Amensis: same length as the kingdom, 21) , i.e Menkheperrê ‘o Meshperê’, and Misphragmuthôsis, i.e. Menkheperrê Thutmose), (7) Amenhoteph II, (8) Tuthmosis IV (the order of these two must have been reversed by Manetho), (9) Amenhoteph III (Horus, the same length as the kingdom, 36) . The remaining kings of the dynasty are: Amenhotep IV (Akhenaten), Semenkhkarê ‘, Tûtankhamen (Chebrês?), Ay (Acherrês?): See C.A.H. II p702. Are sovereigns Nos. 3, 4, 5 and 6, see Wm. F. Edgerton, *The Thutmosid Succession*, 1933.

104 Tethmôsis = Amôsis

105 Howard Carter (Tutankhamen, III p3) points out that Amenhoteph III monuments date back to its 37th year, perhaps even for its 40th year; and explains that Manetho, has given the length of his kingdom as sole ruler. More commonly, the high figures assigned to king realms can be explained with the hypothesis that they overlap with co-regeneration.

106 Miamûn = Mey-Amun, “beloved by Amun”.

107 A frequent title from the Old Kingdom onwards is “over the head of the priests of Upper and Low Egypt,” later applied to the high priest of Amun. The amendment ἱερῶν (for ἱερέων) is supported by a reference in a papyrus of the time of Manetho.

108 With the return of Sethôsis to a revolted country, cf. Herodotus, II.107 (the return of Sesostris and the dangerous banquet), Diodorus Siculus. I.57.6-8. The play seems to be a piece of folklore (Maspero, *Journ. Des Savants,* 1901, pp599, 665 ff.). See Wainwright, *Sky-Religion*, p48.

109 Danaus: the theory that the identification of Sethi and Harmaïs with Aegyptus and Danaus is due, not to Manetho, but to a Jewish commen- tator or interpolator. Tradition wants Danaus, a king of Egypt, was expelled from his brother and fled to Argo with his fifty daughters, and there, “the sons of Aegyptus” were killed by the “daughters of Danaus.” The legend seems to have existed in Egypt and Greece: see Diodorus Siculus I.28.2, 97.2.

110 The total is estimated by Tethmôsis (Amosis) at the end of the Sethôsis kingdom, the latter being taken to 60 years (see § 231, where Sethi is said to have fled for 59 years after hijacking Hermaeus).

111 The mythical King Inacus was considered to be even older: cf. Fr. 4, 1.

112 This list of Dynasties XVIII, XIX is obviously all from Josephus, any variations from him’s text can only be bribery. Theophilus, bishop of Antioch, wrote his apology of the Christian faith (three books addressed to his Autolic friend) in the second half of the second century AD.

113 On the basis of new evidence, scholars tend to conclude that the Exodus occurred in c. 1.445 a.C.

114 This note on Memnon is that of African and Eusebius should be transferred to the ninth king of the dynasty, Orus or Amenhoteph III. The reference is to the two monolithic giants of Amenhoteph III at Tebe (Luxor).

115 According to O.T. *King* vi.1, the construction of the Temple of Solomon began 480 years after the Exodus: if the Exodus is dated to c. 1445

BC, the Temple was founded in c. 965 a.C.
116 Cf. “the mess (or boiling) of Egypt” (perhaps the elephantiasis), *Deuteronomy* xxviii.27.
117 This number seems to be obtained by adding 393 + 59 + 66: in this case the Sethôsis reign is counted twice, (1) as 60, (2) or 59 years (see P. 50, § 103).
118 Ôr, or Horus, is the ninth king in the List of Manetho of the Eighteenth Dynasty (Frs 51, 52), in fact Amenophis III. Reinach points out that
Herodotus (II.42) tells the same story as the Egyptian Easter, and conjectures that there is perhaps confusion with the god Horus.
119 This Amenophis, is a historical character, later divinized (see the deification of Imhotep, Fr 11), Amenhotpe, son of Hapu, and Minister of
Amenhoteph III.
120 Tura’s quarries were known by Herodotus (II.124) as the source of pyramid construction stones.
121 Cf. Fr. 42, § 78.
122 Osarseph, the leader of the movement, comes later (§ 250) identified with Moses. The name Osarseph is a possible Egyptian name, the name
derives from a sacred Sêph animal; but the Jews would naturally want to see in it a form of the name Joseph.
123 “Does the author know that the Decalogue begins with an admonition not to have any god, but Jehovah? Or do you remember Greeks list of duties, which inculcate respect for the gods, as a precept? “
124 Cf. Tacitus, *Historiae*. V.4: The Jews under Moses sacrificed the ram for insulting Ammon and the bull, because the Egyptians worshiped Apis. Cf. O. T. *Leviticus* xvi.3.
125 Tethmôsis for Amosis, according to Fr. 50 (§ 94).
126 Rapsês: No doubt an error for Rampsês
127 The reference may be the king of Ethiopia, mentioned later.
128 The truth is that Ethiopia (the Nubia, Cush) was at that time a province of the kingdom of the Pharaohs
129 According to Meyer (Aeg Chron. P77), this section with the identification of Osarseph and Moses is due to an anti-Semitic commentator on Manetho. It is interesting that Osiris must be identified with the mysterious god of the Jews, whose name is not to be pronounced.
130 In § 245 we are told that Amenophis led him to this useless march, and that his son was only 5 years old. Only here is mention Pelusius, as the destination of the march. Pelusius, “the famous oriental port and the key to Egypt” (Baedeker, pp197 f.), The famous frontier fortress, in Ancient Sri Lanka Śnw. A beetle from the end of the 12th Dynasty or the beginning of XIII, shows the toponym inside the sign of the fort. The name Pelusius comes from πηλός “mud”; cf. Strabo, 17.1.21, for the muddy ponds or series of marshes found in Pelusius.
131 The same etymology (with the necessary addition that ὑσῆς means “saved”) recurs in Josephus, *Antiq*. II.228; cf. Philo, *De Vita Moysi*s, I.4,
§ 17. There is a word in the Ancient Egyptian, mw, meaning “water,” but the connection to the name of Moses is hypothetical. Similar forms appear as personal names in Pharaonic ages, for example, Ms.ì from the Old Kingdom, Ms (very common) from the New Kingdom. In *Exodus*
ii.10 “Moses” is “pulled out” (Hebron mashah from the water, a derivation “hardly destined to be taken seriously” (T.H. Robinson, in Oesterley
and Robinson, *History of Israel,* p81).
132 XIX Dynasty: c. 1310-1200 a.C. The lists provided by Africans and Eusebius of the XIX Dynasty are terrible and confused. Armais (Ha- remhab) should start the XIX Dynasty, which Meyer provides as follows: Haremhab: Ramesse I: Sethôs I: Ramesse II: Merneptah: Amenmesês: Merneptah II. Siptah: Sethôs II: Ramessês Siptah: Sethôs II: Ramessês Siptah: W. Struve gives a modified sequence with additional identifiers:
(1) Harmaïs (Haremhab), (2) Ramesses I, (3) Amenôphath (Seti I Merneptah), (4) Sesôs (Struve’s amendment to Sethos) also Ramesse Miamoun [Ramesse II Seso], (5) Amenephthês (Merneptah), (6) Amenophthês o Me- nophthês, Amended by the Menophrês form of Theon of Alexandria, (Seti II Merneptah), Ramesse III Siptah, (8) Ammenemes (Amenmeses), (9) Thuôris or Thuôsris, also called Siphthas. Cf. Petrie, *History of Egypt,* pp120 ff. Struve also points to a new date of Sothis, 1318 BC, during the reign of Seti I (according to Chronology of Petrie, 1326-1300 BC)..
133 The large difference between the number of kings (96 or 92 compared to 246 or 289) is disconcerting: Meyer assumes that about 150 or 193 kings numbers were ephemeral or co-regimens.

134 XX Dynasty c. 1200-1090 a.C. Setnakht: Ramses III c. 1200-1168: Ramses IV-XI c. 1168-1090. From Manetho there are 12 kings pro- bably including Ramses XII and Herihor. The Great Papyrus Harris (Ramses III era) describes the anarchy between the XIX and XX th dyna- sties.

135 XXI Dynasty, resided in Tanis, c.1090-950 a.C. (a dark time in Egyptian history).

136 Smendes I or Nesbenebded was a nobleman in Tanis, who took the whole Delta and became King of Lower Egypt.

137 In the Egyptian, Psusennes is Psukhe'mnê, "the star that appears in Thebes." In 1939-40, the tombs of some of the Kings of Dynasties XXI and XXII were excavated by Fr. Montet at Tanis, the most precious is the untouched tomb of Psusennes I, with its rich funeral kit: in various sar- cophagous rooms, jars of various kinds, and jewels were found, including the funeral kit of Amenôphthis (Amon-em-apt, son of Psusennes i) and the silver sarcophagus of a certain Sesonchôsis (not the first king of the XII Dynasty), (*Ann. Serv. Antiquity*, XXXIX f., 1939-1940).

138 XXII Dynasty c. 950-730 BC, the Kings are of Libyan origin resident in Bubastis. The first king, Sesonchôsis (Shishak, O. 1 Re xiv.25, 2
Chron. Xii) overthrew the Tanites c. 940 a.C. In the C. 930 a.C. he conquered Jerusalem and looted the Temple of Solomon.

139 Dynasty XXIII, residing in Tanis: the accounts of these kings (dating from Brechten 745-718 BC) are very confused. The name Petubatês (see Fr. 63 for the usual Greek form, Petubastis) represents the Egyptian Pedibaste. For Osorcho King (Osorkon III) see the *stelea of Piankhi,* king of Ethiopia, which becomes vassal Osorkon (Breasted, *Anc. Reg*. IV §§ 807, 811, 872, 878). Psammûs has not been identified.

140 The date of the first Olympic festival was conventionally fixed at 776-775 BC

141 Dynasty XXIV, c. 720- c. 715 a.C. Before Bocchoris, Sais's father Tefnachte (Tnephachthus at Diodorus Siculus, I.45.2) became the most powerful among the Delta leaders (730-720 BC).

142 See in particular the demotic history (8 BC) of the prophet lamb. The aglenol prophesied the conquest and slavery of Egypt by Assyria, and the removal of his gods to Nineveh. Cf. Eliano, *De Nat. Anim*. XII.3, and Manetho, Fr. 54, §§ 232 and ff. A reference to the Manetho description of the oracle lamb is preserved in Pseudo-Plutarch, *De proverbiis Alexandrinorum* (Crusius, 1887), n ° 21, τὸ ἀρνίον σοι λελάληκεν. (Or, as in Suida, ἐν Αἰγύπτῳ, ὥς φασιν, ἀνθρωπείᾳ φωνῇ ἐλάλησεν). εὑρέθη δὲ ἔχον βασίλειον δράκοντα ἐπὶ τῆς κεφαλῆς αὐτοῦ πτερωτόν (the Suidas adds, ἔχοντα μῆκος πήχεων δ '), καὶ τῶν βασιλέων τινὶ λελάληκε τὰ μέλλοντα ("The lamb has spoken. The Egyptians heard a lamb speak with a human voice [or , in Egypt it is said, a lamb spoke with a human voice] He had a real serpent wing [4 cubits long] on his head, and predicted the future of one of the kings ") Cfr Meyer, *Ein neues Bruchestück Manethos über das Lamm des Bokchoris in Zeitschr. für Ägypt. Sprache*, XLXI (1910), pp135 f .: He emphasizes the Egyptian character of the description - the uraeus, four cubits long, with ostrich feathers on both sides. Cf. Weill, The Fin du Moyen empire, february, pp116, 622.

143 XXV Dynasty (Ethiopian), c. 715-663 BC: The three kings are Shabaka, Shabatka, and Taharka.

144 XXVI dynasty, 663-525 a.C. Sais, had grown up as a power, with foreign aid affirming independence, and the rules on Egypt. Herodotus,
II.151 ff., Supports the version of Africanus but differs in (5) Necôs 16 years and (7) Apries 25 years (161) (22 years in Diodorus Siculus I. 68). Eusebius, has preserved the Ethiopian Ammeris (Tanutamûn) at the beginning of the XXth Dynasty: so in the Book of Sothis, No. 78, Amaês, 38 years.

145 Psammetic I (Psametik) = Psammêtk, "the man, or the seller, of mixed wine," cf. Herodotus, II.151 (*Griffith in the Catalog of Demotic Papyri in the Rylands Library,* III pp44, 201). See Diodorus Siculus. I.66, 67.

146 Nechao is an old name, an Egyptian plural form "belonging to the Kas" or bulls (Apis and Mnevis).

147 Uaphris or Apries, in Egyptian Waḥibprê ', Hophra of the capture O.T. The capture of Jerusalem by Nebuchadnezzar, king of Babylon, 587
BC See Peet, *op. cit*. pp185 ff.

148 Amôsis should be Amasi (Ia'ḥmase), the general of Uaphris or Apries: Amasi was co-regent with Apries (569 B.C.), then two years later,
after a battle, he became the only monarch.

149 Psammetic III, defeated by the Persian Cambyses, 525 a.C. The three kings are differentiated as Psammetic, Psammuthis, and Psammeche- ritês (see Fr. 20, n. 1).

150 If 44 years are assigned to (5) Psammetic, the effective total is 167, as in the Armenian version.

151 Persian Domination, 525-332 B.C. Dynasty XXVII, 525-404 B.C. After conquering Egypt, Cambyses reigned three years, 525 / 4-523 / 2
B.C. See *Cambridge Ancient History*, VI pp137 ff.
152 Artabanus, Vizier, and the assassin of Xerxes I, 465 B.C.
153 Artaxerxes I, "long hand" ("it is uncertain whether it derives from a physical particularity or from political capacity, "*C.A.H.* VI p2), 465-424 B.C.
154 Dynasties XXVIII-XXX, Egyptian kings: 404-341 B.C. A short period of independence. Dynasty XXVIII, *Amyrteos* of Sais, 404-399 B. C.: No Egyptian king with this name is shown on the monuments.
155 Dynasty XXIX, resident of Mendes (Djedet). In the East Delta (Baedeker, P183), 398-381 B.C.
156 Muthis or Muthês was a usurper, so the number of kings is given as four. He is not indicated in the Monuments. The name Muthis, can be one mere repetition, reduced, of the name Psammuthis.
157 XXX Dynasty, residing in Sebennytos, 380-343 B.C.: Nectanebês I (Nekhtenêbef), 380-363, Teôs or Tachôs (Zedḥôr), 362-361, Nectanebo
II (Nekhthoreḥbe), 360- 343. It is certain that Manetho knew only 30 dynasties and it ended with the conquest of Egypt by Ôchus.
158 The XXXI Dynasty is not attributed to Manetho, but was added later to guarantee continuity, - perhaps with the use of supplied material from Manetho himself. No total is given by Africano and Eusebius, - a further evidence that the entire dynasty is additional. In another passage, Syncellus states: "Manetho wrote a report of the 31 (an error for 30) Dynasties of Egypt until the time of Ôchus and Nectanebo ": even if it is a mistake about the number of the dynasties, Syncellus at least is correct.
159 The 20th year of the reign of Ôchus was 343 B.C.
160 The totals provided by Africanus in book III are 135, 130, 120, 89, 6, 40, 150 +, 124+, 6, 20 +, 38, ie 858+ years. To reduce to 850, assigns
161 Manetho's interpretation is from i mn, "hidden, secret": Herodotus, II.42.3, tells a story that is probably related to this meaning of Amun.
162 The title Zeus Amun was already known in Pindar in the first half of the fifth century B.C. (Pythians, IV.16, Fr. 36, see Pausanias, IX.16.1).
163 The name "Bebôn," given to Typhoon, does not mean "prevention", but it is an epithet of Seth. Typhon, an unpopular deity, came in in the IX Dynasty, for two kings, Sethi I and II.
164 The explanation is difficult. The name of the goddess Neith with whom Athena is often identified, has been interpreted as "what is, or exi-
sts". Like a real e its own etymology of the name, this is impossible; but maybe in the end of the period a connection was imagined between Nt, "Neith," and nt (t), "this that is "(B.G.). It is indicative that the word Copta which means "to come" is na (A. Rusch, Pauly-Wissowa-Kroll, R.-E. XVI.2 (1935), col. 2190).
165 In the Black Sea districts, a great god of the underworld was worshiped; and this divinity, as Rostovtzeff believes, must be in close con- nection with the Alexandrian Serapis.
166 Timothy (of Eleusis), the Eumolpid, is believed to have introduced into the Mysteries Eleusinis in Eleusis, suburb of Alxandriaria.
167 The connection of Manetho with the cult of Serapis is attested by a bust in the Serapeum of Carthage, *Corpus Iscr.* Lat. VIII.1007: see In- tro.
168 The ancient Egyptian name Hapi is applied both to the Nile River and to the god of the Nile. Cf. Diodorus Siculus I.12.6 (the same sentence, with ᾧ πρὸς for ᾧ, and ὑπάρξαι for ἀναθεῖναι: τὰς γενέσεις = the same plural in Diodorus Siculus I.9.6, θεῶν γενέσεις ὑπάρξαι.). See also Plu- tarch, Isis and Osiris 66, p. 377C. The name Νεῖλος appears for the first in Hesiod, Theogony 338, which can be dated the eighth century B.C. In an Hymn to the Nile, engraved on the rocks to Gebel Silsileh of Upper Egypt by order of Ramesses II, the river is described as "the life and beauty of the Nile Father of all the gods". (Wiedemann, *Religion of the Ancient Egyptians*, pp146 f.)..
169 On human sacrifice in Egypt, see Meyer, *Geschichte*, I.II pp98 f. Herodotus, II.45, denies that men were sacrificed in Egypt, in his time; but Seleucus, under Tiberius, wrote an account of human sacrifice in Egypt (Athenes IV p172D), and there is evidence of sacrifice of prisoners in the Dynasties XVIII and XIX. See Diodorus Siculus I.88.5, and cf. Frazer, *Golden Bough* II pp254 ff.
170 See Fr. 86. The mention of Hera makes it very likely that "Eileithyiaspolis" is the correct reading here.
171 Amôsis, c. 1570 B.C.
172 Drought is said to be a particular manifestation of Typhoon; you see Plutarch, *Is. and Osir.*, 45, 51 fin. In

reference to Egypt, drought natu- rally means, not the absence of rain, but insufficient flooding.
173 Nekheb on the right bank of the Nile, about 100 km south of Luxor (Baedeker, P365 et seq.), Nekhebyt's headquarters, the goddess of chil- dbirth, and in prehistoric times the capital of the southern kingdom.
174 Kyphi (Ancient Egyptian kȝpt, from kȝp, to burn) is mentioned in the Papyrus Ebers, in which ten ingredients are indicated (without Honey
and wine). The Kyphi he had a double use, like incense and medicine.
175 Aspalato = Calycotome villosa.
176 Cardamom = Elettaria cardamomum
177 181 The note of Manetho can refer to such passages in Herodotus as II.65 ff. and III.108. Choeroboscus, in his work On Histography (4c / 5c d.C.) gives the derivation of λέων according to Orus or Horus almost with the same words as those mentioned above by the *Etymologicum Ma-gnum*; but omits the clause "as says Manetho in his *Critique of Herodotus* "(Cramer, *Anecdota Graeca and codd. manuscriptis bibliothecarum Oxoniensium,* II p235, 11. 32 et seq. = Etymologicum Genuinum). Cf. Elianus, On the nature of the animals, V.39 "The Egyptians, they say, to boast this, adding that the lion is superior to sleep, being always awake "The quote from Elianus da Apionem, which he might have made his statement from Manetho.
178 Ôrus or Hôrus was according to Suida, an Alexandrian grammarian that he taught in Constantinople.
179 Seriadic Earth, that is Egypt, cf. Josephus, Ant. I.71. In an inscription of the house of Isis is Σειριὰς γῆ, and Isis itself is Νειλῶτις or Σειριάς, the Nile is Σείριος: see Reitzenstein, *Poimandres*, P183.
180 The second Hermês is Hermes Trismegistus, the master. For a discussion of the whole piece, see W. Scott, *Hermetica*, III pp492 ff. He stressed the manifest violations of continuity after χρηματίσας (end l. 4) and after Αἰγύπτου (end l.12). If the next 8 lines are cut out (ἐκ τῶ ... Αἰγύπτου), the sentence runs smoothly; and Scott suggested that these 8 lines originally stood in the letter of Manetho after ἃ ἔμαθον. Even with this insertion there is still a gap before ἱερὰ βιβλία, but apart from this gap, everything becomes intelligible.
181 Augustus, a title of Roman emperor, was not used in the era Ptolemaic.
182 For a curious combination of Manetho and Hermes Trismegistus, see Wellmann in *Hermes*, XXXV p367. The MS. of Celso gives a list of writers doctors, Egyptians or Greeks and Latins: they include (Col 1, 1. 9-13.) Hermes Trismegistus, Manetho (MS emmanetos.), Nechepsô, Queen Cleopatra. Here Manetho is followed by Nechepsô, to whom, together with Petosiride (perhaps a other name of Nechepsô), works of astrology were attributed in the second century a.C .: see W. Kroll and M. Pieper in R.-E. XVI.2 (1935), s.v. Nechepso.
183 It has been said that this list of kings was taken by Apollodorus (2c BC) from Eratosthenes of Cyrene (3c BC) to which Apollodorus often followed as authority; but according to Jacoby (*Apollodors Chronik*, pp399 ff, P. 117 - Pseudo-Apollodorus) the list of the kings of "Thebes" is not due to Apollodorus or Eratosthenes, but it is the work of those who tried to recommend his list under two distinct names. The list, which contains thirty-eight kings, who ruled for 1,076 years, is of origin of Thebes, derived from a real list like that of Karnak: explanations names are interesting, and changes in numbers 11 and 15 can be a because of the priests themselves. Historically the list is not of great value: many names are not proper names, but names of the Throne, as found in the Lists Real and the Prophecy of Turin (Meyer, *Aeg Chron* pp99 ff.). The Kings 1-5 correspond to the I Dynasty, 13-17 to the IV Dynasty, 18-22 to the VI Dynasty.
184 This etymology obviously presupposes the presence of the divine name Thoth in the name Athôthês.
185 The first element of the name Miabaês is clearly a form of the verb mr, love ".
186 With this interpretation of the name Marês (which can correctly explain the second element Rê "the Sun"), cf. ἥλιος εὐφεγγής, "a brilliant sun," in the Hymn IV line 32, A. Vogliano, Madinet Madi, First Report (1936).
187 Perhaps this explanation is based on the Egyptian word unóf, "rejoice".
188 In Egyptian si-iri means "son of the eye".
189 Nûb in Egyptian means "gold".
190 Perhaps, according to this explanation, Ra (or Rha-) is the Egyptian hry, "master", and the rest of the name wôse (r), "powerful".
191 Apappûs is the Phiôps of Fr. 20.4, with a curious misunderstanding of his kingdom of 94 years.
192 See Fr. 54 n. 2, and Wainwright, *Sky-Religion*, pp41, 45.
193 This interpretation is based on the common Egyptian name Amenerdais, "Amun gave him".

194 The Egyptian Wôse-mi-Rê means “Powerful as the Sun”: Uôsimarês can nevertheless it is intended for the first half of the first name of Ramses II, Wesê-me-Rê, but this means “Rê is powerful in justice”.
195 The first syllable of the name Chuthêr may represent the Egyptian kŏ, “bull”.
196 In Egyptian, “to love the eye” is never-îri.
197 Regarding the second part of the name, “Loving Efesto” is in Egyptian mai-Ptah: the Tô amendment represents the Egyptian tŏ, “world”.
(BG).
198 Beyond Marês and derived forms (Marrês, Elianus, *De Nat Anim* VI.7, Marros and, Mendês, Diodorus Siculus I.61.1; Imandês, Strabo 17.1.37, 42), there are two types of variants on the name Amenemhet III - (1) Lamarês (Fr. 34), Lamaris (Fr. 35), Labarês, Labaris; and (2) Pramarrês, Premanrês (Pr- = Pharaoh): cf. Poremanrês, P. Mich. Zen. 84, lines 18, 21, Porramanrês in A. Vogliano, *Madinet Madi, First Report* (1936), Hymn IV, line 34, where the first two syllables must be eliminated if the pentameter is for scanning.
199 Siphthas is the king Siptah (“son of Ptah”), probably Thuôris (Thuôsris), of the XIX Dynasty.
200 The Old Chronicle is dated by Gutschmid at the end of the second century after Christ. Gelzer refers his accounts to another source of Ma- netho, perhaps Ptolemy of Mendes; while Meyer considers it as the work of Panôdorus, c. 400 d.C. (*see Fr.2*).
201 With the name Manetho, Syncellus refers, as always, to the Book of Sôthis (App IV.).
202 The total of years from the entries is given, if six years must be assigned to XXVIII Dynasty, is 36.347, ie less than 178 years of the total given in the text. The number of generations, 113, is obtained by counting 1 for the XXVIII Dynasty and 7 for the XXIX. This vast period of
36.525 years is 25 times the Sotiac period of 1,461 calendar years (or 1,460 years Sotiacs).
203 Aeritae and Mestraei are indeed the same third progeny, and Egyptians, the three names apparently referred to Egypt three different dates. Aeria is an ancient name of Egypt (Euseb., *Chron*. In Syncellus, P293, Armenian Version (Schöne, p30), Aegyptus quae prius Aeria dicebatur). Mestraei (Josephus, Antiq 1.6.2.) - From Mestraïm (p7 n 2).
204 This total comes, not from the *Book of Sôthis* which gives for the first 15, 395 years, but from Eratosthenes (App. II). A smaller total of Manetho of 3,357 years is was intended in order to reduce the duration of the historical period of Egypt.
205 Claudius Ptolemy, the famous mathematician, astronomer and geographer, c. TO. 100-178.
206 *The Book of Sôthis* that Syncellus believes to be the real Manetho, but that in its original form was based on Eusebius and Josephus, it is dated from Gutschmid to the third century after Christ. It is not possible to divide the kings of this “Cycle” in dynasties, for their sequence is not chronological: for example, 18-24 belong to the Dynasties XIX and XX, 26-29, 32 to the Hyksos period, 33-48 to the XVIII Dynasty, 49, 58 to the XIX Dynasty, 50, 51 to the XXVI Dynasty, 59-61 in the I Dynasty, 63- 67 in the 21st Dynasty, 68-70 in the XXVIII Dynasty, 74 to the XXIV
207 The name Chamoïs is probably the Greek form of the name Khamuas: for Khamuas, the main son of Ramses II, see Griffith, Stories of the
High Priests, p2 n 2.
208 The name Usimarê (s) is the first part of the *first name* of Ramses II.
209 It is tempting to see in this name Egyptian Ramesese-o “, Ramses the Great “, although this term, so commonly used in modern times, it is not found in Egyptian documents (BG).
210 On the descent of Abraham into Egypt, see Peet, *Egypt and the Old Testament*, 1922, pp47 ff. (Abraham went down to Egypt in the First Intermediate Period, during the VII-X Dynasties, and left Egypt before 2.081 BC).
211 This description “son of Uaphrês” is a remarkable anachronism: a king of the XIX or XX Dynasty is said to be the son of a king of the
XXVI Dynasty.
212 Arpacsad, son of Sem: O. T. Genesis x.22.
213 Páleg or Peleg (= division): «because in his time the earth was divided» (*Genesis* x.25). Cf. the name of the city Phaliga on the Euphra- tes, not that the patriarch Peleg must be connected directly with this city (WF Albright, *The Archeology of Palestine and the Bible2*, 1932-3, p210).
214 For the Stay in Egypt during the Hyksos period, see Peet, *Egypt and the Old Testament*, pp73 ss; Albright, *The Archeology of Palestine and the Bible2*, pp143 f; Garstang, *The Heritage of Solomon*, 1934, p147.

215 Polyaenus of Athens (? Of Sardis or of Macedonia), a historical writer, lived Polyaenus in the time of Gaius (Caligula).
216 53-58 may be the 6 kings of the 19th Dynasty, some of them repeated. 53 Cêrtôs can be Sethi: 54 Rampsis = 47 Ramses: 55 Amensês = Amenmesês: while Thuôris appears as 58 and 49.
217 Susakeim, it seems, is Shoshenḳ or Sesonehôsis, the first king of the XXII Dynasty (Fr.60, 1): Josephus, *Antiq*, VIII § 210, is Susakos.
218 In O. T. 2 *Cron*. xii.3 it is said that Shishak brought, together with the Ethiopians, the Lubims (Libici) and the Sukkiims: in the LXX in the last are the Troglodytes, worth a say the "cavemen" along the western shore of the Red Sea (see Strabo, XVI.4.17). GW Murray, *Sons of Ishmael,* 1935, p18, suspects that the Ethiopians they were nomadic black soldiers, perhaps Beja (ie Beduini). "In any case Shishak, like the great Mohammed Ali after him, they understood the importance of auxiliaries Bedouins in a desert countryside ".